





A N
E S S A Y
ON THE
ROSARY AND SODALITY

OF THE MOST HOLY NAME OF

J E S U S.

WHEREIN

The profound Veneration due to GOD's Sacred Name is asserted: the enormity of BLASPHEMY, CURSING, PROFANE SWEARING, and particularly of the OATHS of MONOPHONY and COMBINATION, are exposed, and efficacious REMEDIES prescribed. With a Narrative of the Origin of said ROSARY and SODALITY, their Excellence, Indulgences, &c.

TO WHICH IS SUBJOINED,

An INTRODUCTION to the ROSARY of the Blessed VIRGIN MARY: giving an Account of its Institution, Indulgences, Privileges, &c.

TOGETHER WITH

The ROSARIES of the NAME of JESUS, and of the BLESSED VIRGIN, with their respective Mysteries, Meditations, and Collects.

THE SECOND EDITION, WITH ADDITIONS,
AND CUTS.

By the Rev. JOHN O'CONNOR, B.D.

That's are written, that you may believe, that Jesus is the Christ the Son of God; and that believing you may have life in his Name.

JOHN XI. 31.

D U B L I N:

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PERMISSU SUPERIORUM.



TO THE PUBLIC.

THIS pious and useful *Essay*, after having gone through a very large impression, being for some time out of print, and in frequent demand, the Editor hopes he will gratify the Public by giving a second Edition thereof, with many desirable additions, by its Author. The Publisher presumes it will be found particularly useful at this time, when the respect due to the most holy Name of God is so little attended to, and the vices of blasphemy, cursing and profane swearing are so universally predominant. Oaths, which ought to be the sacred bands of charity, truth and peace, by being abused, are made the instruments of oppression, falsehood and bloodshed; witness particularly, the oaths of *monopoly* and *combination*. The evils resulting from these unlawful oaths, are well known to the whole kingdom: the *former* oppresses the poor, the *latter* disturb the peace of the nation.—To comfort the poor and alleviate their distresses; to quiet those disorders which have so long disgraced, especially, the *Southern* parts of this kingdom; and to engage the faithful to praise the most holy Name of God, is evidently the design of this *Essay*: objects, which, the Editor humbly presumes, cannot fail to merit the attention of the Public and claim their protection, as well as encouragement, for him: the more so, as this ascetic work is so strongly recommended by our spiritual Superiors. To render this undertaking still more acceptable to the Roman Catholic Public, the Author has been requested to revise and add thereto, *An Introduction to the Rosary of the Blessed Virgin*: thus to unite, under one cover, the two celebrated devotions, so nearly allied to each other, for their greater convenience and gratification: which has and ever shall be the constant study of

Their most grateful,

humble servant,

P. WOGAN.

P R E F A C E.

THE glaring indignities constantly offered to the most holy Name of God, by a wilful and daring profanation of it; the barefaced impiety of those who have presumed to erect Clubs or Societies, for the more effectual propagation of the hellish vices of blasphemy, cursing and profane swearing; the frequent acts of injustice committed, in regard to property, by subornation or actual perjury; the vile attempts daily made to sap the very foundations of Christian morality by the scandalous abuse of oaths, deserve serious attention, and the most efficacious modes of redress: particularly so, when we perceive the oaths of *monopoly* and *combination*, illegal and uncharitable as they are, attempted to be palliated and even justified, though evidently offensive to God, injurious to our neighbour, and fatal in the end to the vile swearer himself! The poor particularly experience great distress from the *former*, and the nation can witness what riots, bloodshed, and other calamities have unhappily attended the *latter*.

Whilst such and many more lamentable consequences are known to arise, as well from the shameful abuse of oaths, as from a want

of due respect to the most holy Name of God, it becomes the indispensable duty of every Christian to endeavour to promote the honour of the one, and to try every preservative to guard against the spreading impiety of the other.

As this duty more immediately appertains to Ecclesiastics, it is, of course, their obligation to use every lawful effort to effect a reformation, and stop the dreadful contagion. A desire of forwarding so laudable a work, will, the author hopes, plead a sufficient apology for his undertaking to compile the following sheets, and making an humble tender of them to the Public.

The Author, therefore, attempts to shew the profound veneration and grateful love due to God's most adorable Name, as also the danger and heinousness of those epidemic vices, blasphemy, cursing and profane swearing, so contrary to the respect due to his most awful Name.—The oaths of *monopoly* and *combination*, in particular, are considered and censured.

But as all oaths are not forbidden, the conditions necessary to render an oath lawful, are set forth and explained. Lastly, for so dangerous and universal a malady, as that of unlawful swearing, as well as to retrieve the injured honour of God's sacred Name, remedies and restoratives are prescribed, especially a powerful, yet mild specific, viz. An inscription in the *Sodality*, with a strict observance of its rules, which will powerfully counteract

counteract the custom of profane swearing; whilst a frequent and devout recital of the *Rosary* sacred to the most venerable Name of *Jesus*, will prove a most grateful offering to the divine Majesty. These institutions will appear, on the perusal of this work, most acceptable to Heaven and advantageous to us, and as such highly extolled by the Church, and strenuously recommended to the faithful, not only as a salutary remedy for the profane swearer, but as a sure preservative for the devout Christian. Nay, the *Rosary* of the Name of *Jesus* is such a form of prayer, as Christians of every persuasion may repeat: for, it is a fervent address, not through the mediation of any Saint, but immediately to the Son of God himself.

Wherefore a devotion of this kind, could not fail to have attracted the attention and veneration of such persons as have had their salvation at heart; and many warmly expressing a desire of knowing the origin of those sacred institutions, the Author endeavours to gratify them in a plain and concise manner, as his intention is not to tread the flowery paths of rhetoric, but to inculcate solid truths, and promote, as far as his weak abilities will permit, a true, solid and lasting veneration for the most sacred Name of *JESUS*: because it is a Name which is above every Name*: Neither is there any other Name under Heaven given to men, whereby

* Philip. ii. 9.

whereby we must be saved *.—Hence, how justly do we venerate the Godhead under the all-saving Name of JESUS!

This *Essay*, however calculated for so useful a purpose, like every other pious production, must expect to meet its adversaries, and undergo such criticisms as, perhaps, impiety or ignorance may suggest: Some, by barefacedly inveighing against such works of piety, with their baneful tongues, which even the most sacred truths of religion do not escape. Whilst others, a little more modest, endeavour by *inuendo's*, and such like *conclusive* arguments, to laugh them into disrepute and disuse †.

But, Christian reader, do not permit yourself to be *tossed to and fro by every wind of doctrine*: for every Christian, whether learned or unlearned, rich or poor, noble or ignoble, young or old, is indispensably obligated to praise the Name of the Lord, and is equally bound to decline the damnable practice of cursing, swearing and blaspheming. How far the celebrated *Rosary* and *Sodality* contribute to forward the important work, we trust will appear in the sequel of this *Essay*.

The Author will only say in his own behalf, that he would not attempt to commit his endeavours to the press, unless previously approved:

* Acts iv. 12.

† *Pope*, in his *Essay on Criticism*, judiciously describes those who may assume the office of a critic, in the following lines:

“ Let such teach others, who themselves excel,
“ And censure freely who have written well.”

approved : and, as it is the first of the kind published in any language, as far as he can learn (except by way of a brief appendix confined to a single sheet), he humbly hopes for the kind indulgence of his readers.

In short, the importance of the subject, not the merit of the performance, calls for the perusal of this work. Receive it then, Christian reader, such as it is ; and if fortunately it shall prove the happy means of banishing the execrable vices of blasphemy, cursing and profane swearing from your mouths, and of conveying a lasting love and veneration for the most amiable Name of *Jesus* to your hearts, were the Author's labours abundantly more, he shall think them infinitely compensated by so desirable a change, and his wishes fully gratified.

He has only to add, that at the request of many, a *Treatise* on the Rosary of the blessed Virgin *Mary* is hereunto subjoined.

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CHAP. I.

Of the Names of GOD.

AS the great Creator and Lord of Heaven and Earth, Almighty God, is, in himself, a Being infinitely pure and perfect : He cannot be conceived by our weak minds as he really is, neither can we give him a Name expressive of his infinite Perfections, or adequate to his great and glorious Being *. Yet this great Being is, and has been known, served, and adored under fundry Names, as *Emanuel* (God with us) ; *Adonai* (Lord) ; the *Wonderful One* ; the *Prince of Peace*, &c. The Names, however, that more properly denote the *Divine Nature*, says the Angelic Doctor *St. Thomas*, are first, the Name *GOD* †, as it conveys to our minds an idea of “ a Being that “ is universally provident ; for the Deity is that “ Being, who sees all things with a perfect Provi-
B dence

"dence and Goodness:" so that the Name GOD signifies a Being infinitely good and provident, superior to all other Beings, and their first Cause." This is what all men understand by the Name GOD *." The other Name is that which God gave to Himself, when thus asked by *Moses* (who was sent by the Lord to speak to the Children of *Israel*): *If they shall say to me, says Moses, what is his Name? what shall I say to them?* God said to *Moses*, *thus shalt thou say to the Children of Israel: HE WHO IS hath sent me to you* †. This Name of God, HE WHO IS, "is the most proper Name of God ‡," says the Angel of Schools, *St. Thomas*; as it signifies an unbounded and fathomless Ocean of Perfections. It speaks a Being self-existent and eternal, that knows not Beginning or End, and whose inexpressible Perfections are rather to be admired and adored, than expressed. In short, the Name HE WHO IS, denotes a Supreme Being, infinitely Great in every degree of Perfection, and the Source of every other Being.

This incomprehensible Being, GOD, or HE WHO IS, has also been revered under several other Names, as the Effects of his Power, Justice, Love, and other Attributes, have been experienced by His people. At one time, He is stiled the *strong God*, when fighting the battles and conquering the enemies of His chosen people. At another, He is called the *just God*, when punishing the wicked, or rewarding the righteous; and is frequently named the *patient God*, the *merciful God*, &c. from a wonderful forbearance, in not inflicting an immediate and exemplary punishment on sinners. These, and every other Name, under which the Deity has been known, revered, and worshipped, tend to one and the same end: either to acknowledge Almighty God to be infinitely perfect and independent in Himself, or to confess him to be the First Cause and inexhaustible Source

of

* S. Tho. 1. p. q. 13 a. 8. ad 3.

† Exod. iii.

‡ Ibid. a. 11.

of every Blessing, whether spiritual or temporal, with regard to his creatures.

Among the various blessings conferred on mankind by Almighty God, the promise of sending the *Messiah**, to redeem the world, deservedly obtains the first place. Our first parent had scarcely transgressed, and entailed the guilt of original sin on his descendants, when the Lord resolved to send his only Son to cleanse *Adam's* infected posterity; to satisfy for our sins, and cancel the hand-writing that stood against us. Hence, when the fulness of time approached; when the measure of the earth's iniquity had been filled up; when the critical moment arrived, which was to determine the fate of mankind; it was then, God's infinite mercy and truth moved him to fulfil his promise: and accordingly resolves to send the *Messiah*, the long desired of Nations, who, by the infinite Dignity of his Person, should superabundantly satisfy for the sins of the whole world.

This *Messiah* is no less than the second Person of the most adorable Trinity, and only begotten Son of the living God! It is he that cheerfully accepts of the important commission, and resolves to assume human nature, that he might be susceptible of sufferings, and death itself for our sakes. He is to be born into the world, and *Mary*, a Virgin, whose humility and purity excelled that of Angels, is chosen to be Mother of the Man God; and accordingly, *Gabriel* the Archangel is dispatched from the Court of Heaven to her, with the glad tidings, that by the overshadowing of the Holy Ghost, she should conceive and bring forth the Son of the Most High†. The humble Virgin, truly sensible of this extraordinary mark of the Divine favour, ascribes it to the goodness of his holy Name: because He that is the mighty, says she, hath done great things to me, and Holy is his Name‡.

B 2

Mary

* Gen. ii.

† Ibid. 49.

‡ Luke i. 35.

Mary being thus appointed to bring forth the Redeemer of the World, continued in the practice of every Virtue; and at the expiration of the ninth month after the Annunciation, She brought forth the Saviour of Mankind in a Stable, at *Bethlehem*; where the Son of the eternal GOD, made Man, appears in a poor and abject state, trembling with cold, and abandoned by the ungrateful World He came to redeem. What a reception for the Infant, GOD! Or rather, what an amazing Condescension in him, whose Majesty the vast expanse of the Universe cannot contain; that He shall shiver with cold, and scarcely find a place wherein to recline his sacred Head! Yet so it was, that the Redeemer of the world, at his first appearance, was willing, by his example, to extinguish early in us, the fire of worldly vanity, to kindle in our hearts that of divine love. Notwithstanding his Humiliation upon earth, his Birth is celebrated by the whole Court of Heaven, amidst the greatest acclamations of Joy. Angels are dispatched from the throne of God, to announce his Nativity to the world; whilst the celestial Choristers most harmoniously sing, *Glory be to God on high*, and loudly proclaim the blessings of *Peace upon earth to men of good will*. The earth also joins in the general jubilee; the shepherds quit their flocks, to acknowledge the supreme Pastor of souls, *Jesus Christ*; and shortly after, the *Eastern Kings*, led by a star, hasten to adore the Divine Infant: by their homage and gifts they acknowledge his supreme Majesty, and confess him to be the anointed Saviour of the world.

As *Abraham* had received from the Lord*, at one time, his Name, and the *Law of Circumcision*, it became customary with the *Jews* to receive their Names at the time of Circumcision, "as children" do now at Baptism†: the divine Infant conforms to

* Gen. xvii.

† S. Tho. 3. p. q. 37. art. 2. ad 3.

to the general custom, warranted by God's law, and resolves his adorable Name shall be proclaimed the eighth day after his birth; nay, though entirely free from the least tincture of sin, he subjects himself to Circumcision, as if he had been a sinner. The angelic Doctor assigns various reasons, why Christ permitted himself to be circumcised †: it was (says he) to confound the perfidy of future heretics, who would deny him to be true Man; as *Manicheus*, who impiously asserted the body of Christ to be only phantastic or imaginary: *Apollinarius*, who sustained the body of Christ was consubstantial with the Divinity; and *Valentinus* who said, that Christ descended from Heaven incarnate, or with a body, and did not assume it from a Virgin. All which he confuted by his Circumcision; whereby he manifestly shewed himself the son of *Abraham*, and effectually proved the verity of his human nature. Secondly, as the law of Circumcision was in force at his coming, he shewed his humility and obedience in submitting to it: and also that by bearing the yoke of the law himself, we should, in future, be exempt from it. The Divine Infant, therefore, only waits till he receives his adorable Name, to give us an early sample of his unspeakable clemency. Oh Heavens! what Name shall be given to the Divine Infant, to the Son of the living God made Man! shall his Name be called *Emanuel*? or shall he be called *Wonderful, Counsellor, God, the Mighty, the Father of the World to come, the Prince of Peace* *? No, but he shall be called by one Name, "which shall comprise or signify all those foretold by the Prophets †." A Name which has been from eternity appointed by his Almighty Father, it was announced to his Virgin Mother, by *Gabriel* the Archangel; and on the Day of his Circumcision it was proclaimed by the High Priest to the sons of *Adam*, to the inexpressible Joy of

† Ib. art. 1.

* Isaiah vii. ix.

† S. Tho. 3. p. q. 37. a. 2. ad 1.

of all Heaven and Earth: *His Name is called Jesus; because he shall save his people from their sins* ||. Oh adorable and most merciful Name! which implies nothing less than that our God is become our Redeemer, Mediator, and Saviour!

His sacred Name was scarcely proclaimed in the Temple, when he shewed himself sensible of our miseries, and ardently desires to begin the great work of our Redemption: though an Infant but eight days old, he gives an astonishing proof of his love. He who could have commanded legions of Angels to attend and adore him, submits to the law of Circumcision, nor does he wait for corporeal strength to bear the painful operation; for he is no sooner called *Jesus*, than he resolves his precious blood shall begin to flow to expiate the sins of the world. Thus, when the eternal God resolved to extend his Mercies to the whole earth; when he determined to deliver mankind from the slavery of the Devil, under which it groaned for some thousands of years; when, in fine, he resolved to make us his adopted children, and heirs of Heaven; it was then he sent his only begotten Son, *Jesus*, upon earth; the Almighty Father resolving thereby to give the most signal and unheard-of proofs of his Mercy to us, by the ministry of his only begotten Son!

Admire, O Christian Soul, the infinite Goodness of the Divine Infant! who though but eight days old, cheerfully exposed his tender body to the circumcising knife; and shed his precious blood in drops, as an earnest of those streams, which afterwards so plentifully flowed on Mount *Calvary*, to expiate our sins, to reconcile us to his once displeased Father, to make us his adopted brethren, and heirs of his blessed kingdom. What inexpressible blessings have we not received; what may we not, in future, hope to enjoy, through the goodness of his all-gracious Name!

Yes,

Yes, Christian reader, such are our unspeakable obligations to his adorable Name, that we can only silently admire the multitude of his tender mercies, and humbly confess, that we have reason abundantly to rejoice in the Salvation which he has so plentifully brought to us, in virtue of his all-saving Name; as was clearly foretold by the Royal Prophet, in the subsequent words: *We will (O Lord) rejoice in thy Salvation, and in the Name of our God shall we be exalted* *. Or rather more expressly in the words of the Prophet *Habacuc*, who, contemplating the future blessings mankind should enjoy, through the means of the most sacred Name *Jesus*, thus, in transports of joy, expresses himself: *I will rejoice in the Lord, and I will exult in God my Jesus* †.

C H A P. II.

The Meaning and Excellence of the Name of JESUS.

THE Name *Jesus*, when considered in a confined sense, signifies, a Deliverer or Saviour, from any Evil or impending Danger; or from having obtained any particular or temporary safety for the people. Thus the son of *Nun*, who succeeded *Moses*, was called *Josue* or *Jesus*, because he led the *Israelites*, delivered by *Moses* from *Egyptian* bondage, into the Land of Promise. The son of *Josedech* the Priest, and the son of *Sirach*, bore also the same name, and were types of *Christ* our Saviour ‡.

But the name *Jesus*, in its most enlarged sense, is new, and peculiar alone to the Son of the living God made man; because *Jesus* alone has brought to us a spiritual and universal Salvation §. The Name *Christ* is frequently added to that of *Jesus*, which declares

* Psal. xix. 6.

† Habac. iii. 18.

‡ Graveson de myst. & annis Christi, Dissert.

§ S. Tho. 3. p. q. 37. art. 2.

declares him to be the *anointed* Saviour of mankind. Yes, Christian soul, it is *Jesus Christ* who has truly brought to us a spiritual and universal Salvation, by freeing us from the heaviest of all bondages, sin; and from the most formidable of all enemies, the devil. When wandering in the shadows of darkness, he called us into his admirable light; and when sinking into the jaws of perdition, he raised and gave us a title to the inheritance of his blessed kingdom. He strengthened our weakness by his power; and vanquished every enemy here, that could obstruct our entrance into the heavenly *Canaan* hereafter. It was this *Jesus*, that washed away the stain and guilt of sin, with his blood: He released us from the punishment due to it, by becoming our sacrifice, and suffering in our stead. The anger of God he appeased, and reconciled us to his once offended Father: the power of sin he has subdued by his grace: by the doctrines of his Gospel, he enlightens; and by the assistance of his Spirit, he strengthens our minds. In short, he has used all wise methods to *save us from our sins*, and all in virtue of his adorable Name: * *but you are washed, but you are sanctified, but you are justified in the Name of our Lord Jesus Christ*. So, that the Name of *Jesus* imports, that the second Person of the most Holy Trinity and Son of the eternal God, has deigned to descend from Heaven, to assume our mortality, to suffer in our stead; thereby to become our Mediator, our Saviour, and effectually bring a spiritual and universal Salvation to mankind.

How justly then, does the Prince of Apostles, *St. Peter*, proclaim aloud, that there is no *other Name under Heaven given to men whereby we must be saved*†. And how highly does *St. Paul* admire its wonderful sanctity, when he affirms, † *that no one can say Lord Jesus, but in the Holy Ghost*? No one

* 1 Cor. vi. 11.

† 1 Cor. xii. 3.

† Acts iv. 12.

one can worthily pronounce that all-sacred Name unless with an heart cleansed from sin, and lips sanctified by the Divine Spirit. And does not the same Apostle of Nations as clearly assert its superior excellency, in the following words? * *Christ humbled himself becoming obedient to death, even to the death of the cross; for which cause, God also exalted him, and hath given him a Name which is above every Name: that in the Name of JESUS every knee should bend, of those who are in Heaven, on Earth, or in Hell. And every tongue should confess, that the Lord Jesus Christ is in the Glory of God the Father.* That every tongue should confess our Lord Jesus to be now, and to have been always in the glory of his Father, equal to him in substance and in all perfections. The blessed Angels of Paradise, who attend at the Throne of God, and see him face to face, most humbly prostrate and adore his august Name; the Saints also most gratefully celebrate its praises with the other heavenly Hosts; whereby they have obtained admittance into the kingdom of God, and gloriously fill the vacated mansions of the apostate Angels. The Earth is called upon, by the Apostle, to adore the all-saving Name of Jesus; for when its inhabitants were drowned in impiety, and objects of God's wrath, Jesus came to relieve and save them †. Nay, Hell itself is not exempt, but must revere the Name of the Lord, with fear and trembling: its accursed inhabitants must bend the knee to acknowledge *Jesus Christ* to be supreme Lord and Monarch of the universe, whom they impiously blasphemed whilst upon earth †.

B 5

It

* Philip. ii.

† After the above solemn declaration of St. Paul, is it not astonishing that any sect of christians, Puritans or others, could so far forget themselves as to require the conference, held at Hampton-court, to debate, amongst other matters, the propriety of bowing at the name of Jesus? yet so it was! See Hume, Hist. James I.

It may not be improper to remark here, that from *Christ's* having brought to us a plentiful Redemption, in virtue of his adorable Name, some weak minds would fain conclude from thence, that they need not attend to the work of Salvation; it being, say they, already effected by the Son of God; and so yield themselves over to a fatal carelessness, which, in the end, must frustrate all our blessed Redeemer has done for them.

To remove this dangerous error, they should attentively reflect, that though *Jesus* has indeed brought us a plentiful Redemption, yet this great work is so tempered, as that the execution of it requires our concurrence, as free and rational creatures: for instance, though *Israel's* temporal deliverance was effected by the conduct of *Josbua* (an eminent type of *Christ* our Saviour) and the wonderful blessing of God on his undertakings; yet the People were not indolent, they were to act their part also: that, by obeying his orders and fighting their own battles, they should be instrumental in their own deliverance.

In like manner, *Jesus* our Saviour, leads us out to war against our inveterate enemies, the World, the Devil, and the Flesh. He issues out to us his orders, and assigns to us our respective posts, or stations in life; and it is our duty to follow, to obey, to fight under him, to guard against our common foes: to arm ourselves with those invincible weapons, the holy sacraments, which he has mercifully provided for our defence and victory. In short, *Jesus* has done all that for us, which we could not do for ourselves: nay, *it is God that worketh in you, both to have a will, and to fulfil it through his good will* *. But what we can do, is still left upon our hands; yet so left, that provided we use our endeavours, he will make us able to do it. In a word, it is *Jesus* that saves his People from their sins; but still they are

* Philip. ii. 13.

are his *People* whom he saves: them that believe his sacred word; obey his precepts, devote themselves to his service; that worthily frequent the Sacraments, and praise his holy Name. In fine, he saves those, who endeavour to save themselves. Had *Jesus* done less than this, He would not have fulfilled the importance of his glorious Name; and more, would have defeated the design of it: for, to save those from punishment, who are still fond of guilt, would rather tend to encourage sin than to forbid it. A design highly unworthy of God, unprofitable to man, and by no means agreeable to the tenor of the Gospel.

It is not then, to the sinner who perseveres in sin, or neglects to work his Salvation by the performance of good works, that *Jesus* will be a Saviour: but it is to the penitent sinner, the devout worshipper; to the just and honest dealer; the bountiful alms-giver; to the meek and mortified Christian, who not only works his own, but becomes a zealous promoter of other men's Salvation, as far as in him lies: it is to these and such like, that *Jesus* will become a Saviour; to them his most excellent Name will administer unspeakable comfort, both here and hereafter; for, how can crosses really afflict the good Christian in this Life, whilst *Jesus* promises to comfort him? or how can adversity oppress, where he sustains? Temptation cannot overcome, where Christ defends; nor sin condemn, where he pardons. The Name of *Jesus* can sweeten the bitterest affliction, and remit more sin than we are able to commit. Neither shall the pangs of death or the horror of the Grave affright in the last moments of life; nor shall the terrors of Judgment drive the good Christian to despair, whilst *Jesus*, who came to save the penitent Sinner, and is the Resurrection itself, has given his faithful Servants such inestimable pledges of his love, and earnest of everlasting life!

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It is our duty then, to ask that we may receive; to labour and pray with all our might, that it may never be our unhappy lot to perish amidst such succours, or to refuse and neglect a Salvation that courts us to accept of it. In virtue of *Christ's* most excellent Name, we now have it in our power to work our Salvation, which before we had not. Wherefore, *whilst we have time let us do good**; for *Faith without good works is dead†*.

We should not then, permit a day to pass without celebrating the praises of the most excellent Name *Jesus*; we shall happily find it to be an impregnable *Tower*, under whose protection, we shall be secured from every evil: we shall find it a firm sheet *Anchor* in the tempestuous sea of this world, and a secure *Haven* of eternal repose in the next. The Name of *Jesus* is a strong *Armory*, wherein we shall find invincible weapons to combat our most formidable Enemies, and subdue them. We shall find it an inexhaustible *Treasury* of comfort and relief, in time of affliction; of grace and mercy, for the penitent Sinner. In short, the most excellent Name of *Jesus*, is the divine source of every blessing, whether spiritual or temporal, conferred on us.

We may then in truth affirm, that the Name *Jesus*, is most holy and excellent, in virtue whereof Christ has brought to us a *spiritual and universal Salvation*. O admirable Love! O unspeakable Clemency! O glorious and all-saving Name of *Jesus*! A foresight of the extraordinary blessings that were to be conferred on Mankind, in virtue of God's most holy Name, induced the Royal Psalmist to express himself in the following Words: *All the Nations thou hast made shall come and adore before thee, O Lord: and they shall glorify thy Name. For thou art great and doest wonderful things. I will praise thee, O Lord my God, with my whole heart,*

* Gal. vi. 10.

† James ii. 26.

and I will glorify thy name for ever : for thy mercy is great towards me : and thou hast delivered my Soul out of the lower Hell*. This should be the language of every faithful heart : Thus should they express their grateful acknowledgments to their merciful Deliverer.

C H A P. III.

The Efficacy of the Name of JESUS.

WE may readily infer from the preceding chapter, that the Name of *Jesus*, which is above every Name, and through which we are to be saved, must be, *in itself*, efficacious beyond conception ; nay even when duly and worthily invoked by Men. The many wonders wrought in consequence of that extensive Power, wherewith our blessed Redeemer was pleased to invest his Apostles and Disciples, are a glaring proof thereof. St. Mark informs us †, that *Christ* granted them a Power to perform Prodigies and Miracles in his Name ; In my Name, says Jesus Christ, *they shall cast out Devils, they shall speak with new tongues, they shall take up serpents ; and if they drink any thing mortiferous, it shall not hurt them : they shall lay their hands upon the Sick, and they shall be healed.*

In virtue of these ample powers, the Apostles wrought many stupendous works in the Name of *Jesus* : witness that recorded in the third chapter of the *Acts* ; that as *Peter* and *John* went up to the Temple to pray, a Man who had been lame from his Mother's womb, lay at the Gate, begging Alms from those who entered the Temple. Among others, he applied to the Apostles for relief : whereupon St. *Peter* looking stedfastly on him, answered : *Silver and Gold I have none : but what I have,*

* Psalm lxxxv.

† Mark xvi. 17, 18.

have, this I give thee. In the Name of Jesus Christ of Nazareth, rise up, and walk. And having taken him by the right hand, he lifted him up, and presently the plants and soles of his feet became firm. And leaping up he stood and walked: and entered with them into the Temple, walking and leaping, and praising God. The people, amazed, flock to the Temple to know the cause of this extraordinary cure! which St. Peter readily assigns: that his Name (Jesus), through Faith in his Name, says the Apostle, hath made this Man sound. The miraculous cure soon reached the ears of the Princes and Elders of Jerusalem, and as many as were of the priestly race, who assembled the next Day, cited the Apostles to appear before them: they were asked, by what Power or in what Name they had wrought that Work? Peter, filled with the Holy Ghost, said to them: You princes of the people, and Elders, hear: Be it known to you all, and to all the people of Israel; that in the Name of our Lord Jesus Christ of Nazareth, whom you crucified and whom God raised from the Dead, even by him this Man stands sound before you neither is there any other Name under Heaven given to Men whereby we must be saved.

The Council perceiving the constancy of Peter and unable to deny the Miracle, were amazed and alarmed: they commanded the Apostles to withdraw, till they had resolved upon what was to be done: when unable to prove any thing criminal against the Apostles, and dreading the fury of the People, were they to persecute them without cause, the result of their conference was; that the Name of Jesus should be no further divulged amongst the People: and accordingly charged the Apostles not to speak at all, nor teach in the Name of Jesus. To which the faithful and steady Ministers replied; Judge you whether it be just in the sight of God, to hear you rather

rather than God. The Apostles being dismissed with threats, returned to their Brethren, when after relating what had passed, they jointly addressed the following prayer to Heaven. *Now, O Lord, look down on their threatenings, and grant to thy Servants with all confidence to preach thy word, in this, that thou stretch forth thy hand to cures and to wonders, and miracles to be done by the Name of thy holy Son Jesus.* And far from being dismayed by the menaces of the Council, they continued to preach *Jesus crucified*, and rejoiced exceedingly, *because they were thought worthy to suffer reproach for the Name of Jesus.*

Though the Scriptures are replete with proofs of the Efficacy of God's most sacred Name, yet the instance now quoted may suffice to clearly shew its power in the Infancy of Christianity. And if we have not as frequent Proofs of its power now, as in the first ages of the Church, the reason is obvious: first, because they are not now so necessary, as the Christian Religion is fully established: and secondly, because God's sacred Name is not so frequently invoked in these later Ages, nor with the like spirit of piety and devotion, as formerly. Yet has Almighty God been graciously pleased to give us repeated Instances of its efficacy, from time to time, to strengthen our faith and confidence in his Adorable Name, and convince us, that He is ever willing to impart blessings, to perform wonders in favour of those who devoutly and constantly invoke it.

I shall select one surprizing proof thereof, out of many recorded in the life of the glorious Patriarch St. *Dominick*, Founder of the holy Order of Preachers, attested by Historians of undoubted veracity*. The Fact was this: whilst the Patriarch St. *Dominick* attended at the convent of St. *Sixtus* at *Rome*, accompanied by three Cardinals, *Hugolin*, Dean of the sacred

* S. Antonin. part. 3. tit. 23.—Theodoric. in vita, &c.—
Fleury, Hist. Eccl. lib. 78. n. 32.—Butler, Lives of Saints,
Tom. 8. pag. 89. Dublin Edition Anno 1780.

sacred College, *Nicholas* Bishop of *Tusculum*, and *Stephen* Cardinal Priest of the Church of the twelve Apostles, to transact some important business relative thereto; whilst engaged in discharging their commission, a person, quite terrified, rushed in and informed them, that a young Nobleman had been thrown from his horse, by its taking fright: that his head and limbs were most shockingly fractured, by his foot remaining in the stirrup; and when disengaged, was found stone dead. The messenger also informed them, that the Corpse then lay stretched in the Oratory, an object of pity to all that beheld it.

Who is it that would not be affected at such a moving sight? But imagine to yourself, Christian Reader, the inexpressible grief of Cardinal *Stephen*, when advancing with the Saint and two Cardinals, to view the Corpse of the deceased Prince, he discovered it to be the shattered remains of his dearly beloved Nephew *Napoleon Ursini* *. The Cardinal, in a flood of tears, prostrates himself at the Saint's feet, beseeching him to petition Heaven for the revival

* *Napoleon Ursini* was one of the Ancestors, in direct line, of Pope *Benedict XIII.* of happy Memory, who was assumed out of the Order of Preachers, to govern the Universal Church in the Year 1724. The Sovereign Pontiff was heard to declare, that *Napoleon Ursini*, who had been raised from the dead by the Patriarch *St. Dominick*, in the Oratory of *St. Sixtus*, was under God, the cause of his Existence. Hence, in grateful memory of the extraordinary favour, he executed a thorough repair of the Church and Convent of *St. Sixtus*, which then was, and now is inhabited by the Children of *St. Dominick*, Natives of *Ireland*. The pious Pontiff frequently visited this Sanctuary, which he held in high Veneration; and for some time resided therein, performing a spiritual retreat, to the unspeakable comfort of the Religious, constantly exhibiting the strongest Proofs of profound Humility and solid Piety. This memorable fact is engraved on *Lapides* erected in the Oratory where the Miracle was wrought, (which the Author of this Essay had often the comfort of reading) as a perpetual Monument to the latest Posterity, of the surprising Miracle.



*St. DOMINIC celebrating Mass previous to his raising
 Prince NAPOLEON URSINI from the Dead.
 P. Wogan N^o 23 Old Bridge.*

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vival of his Nephew, which the Saint at first, through humility declined: But at length, moved, on the one hand by the Cardinal's tears and intreaties; on the other, by the faithful promise of *Jesus Christ*: *If you ask the Father any thing in my Name he will give it you* *.

Animated then with a strong and lively faith, he desires the Altar might be prepared for him to celebrate Mass. Whilst he offered the most holy sacrifice, with his accustomed devotion, at the Elevation of the *Host* and *Chalice*, he is raised a few Cubits from the Ground, in the presence of a numerous Congregation; a sure presage of the desired Miracle. The sacrifice being offered, full of Confidence in God, he approaches the Bier, on which the deceased Noble Youth lay stretched: he composes the fractured limbs, then raising his eyes and heart to Heaven, fervently implores the Father of Mercy, through the Merits of his only begotten Son, *Jesus*, to restore Life to the young Prince. Having finished his mental Prayer, he then with an audible Voice utters the following Words: *Napoleon, in the Name of Jesus, I say to you arise*. No sooner were the powerful words expressed, than Death obeys the command, and flies from the Corpse of the young Nobleman! His broken limbs knit and become stronger than before: He immediately rises, walks, and lives to have a numerous Progeny, to the unspeakable Joy of his afflicted Uncle, and admiration of the other Cardinals and Multitude present. This stupendous Miracle could not fail to increase the esteem and veneration of all that were present to the great St. *Dominick*: they sought occasions to testify their sense of his great merit and power, which he with humility declines, confessing himself no more than an unworthy Instrument; assuring them in the words of St. *Peter*, *That the Name of Jesus, through faith in his Name, hath made this Man sound* †. He

* John xvi. 23.

† Acts iii. 16.

He then intreats them to join him in returning their most grateful thanks to Heaven for the signal favour, in the words of the royal prophet * : *Not to us, O Lord, not to us, but to thy Name be glory given.* This surprizing Miracle was wrought by St. *Dominick*, that great favourite of Heaven, at the hour of nine o'clock, on the 24th of *February*, in the year 1220†. Thus, does the Efficacy of the Name of *Jesus* appear beyond contradiction, when duly and worthily invoked! Thus does the Son of the living God fulfil his Promise, to his faithful Servants, not only of the Apostolic, but also of succeeding Ages; that *whatsoever is asked of the Father in his Name, shall be granted.* Or, *if you ask me any thing in my Name, says Jesus Christ, I will do it* §. Every Supplicant then, who hopes to meet a favourable hearing, by invoking the Name of the Lord, should be mindful of the important Advice of St. *Paul* §, *Let every one, says he, depart from iniquity who nameth the Name of the Lord.* To mention or invoke the most holy Name of the Lord with polluted Lips, defiled Hearts, or distracted Minds, is what renders our supplications ineffectual and abortive. Whilst on the contrary, when the Soul is cleansed from Sin, and the Petition made with the proper Conditions, it is then *whatever* we ask through the merits of his gracious Name, we shall assuredly obtain, in due time: nay, to comprize all in a few words, the most important of all blessings, your Eternal Salvation, shall prove the sure reward of a devout Invocation of it: for, *whosoever shall invoke the Name of the Lord shall be saved* §||. “That is,” says the bright Luminary of the Church, St. *Thomas*, “invoke the Name of the Lord worthily, invoke it perseverantly, and your Salvation will be secured.”

O wonderful

* Psal. cxiii. 9.

† Bremond, Annot. 1. in Bull. tom. 1. pag. 9.

|| John xiv. 14.

§ 2 Tim. ii. 19.

§|| Rom. x. 13.

** In Epist. ad Rom.

O wonderful Efficacy of the Name of *Jesus*! whilst we view a plentiful Salvation brought to the whole Earth, in virtue of it, how can we possibly refrain from crying out, in transports of Joy and Admiration, with the Psalmist: *O Lord, our Lord, how wonderful is thy Name in the whole Earth!* † The whole Earth abounds with the most distinguished marks of its efficacy, which, like unto a perpetual font, is ever pouring forth the Waters of Grace on the Sons of Men, unless we by our Impieties stem the sacred Torrent. *Let all the Earth then adore thee (O God) and sing to thee: let it say a psalm to thy Name* ‡.

C H A P. IV.

We are bound to praise the Name of JESUS.

IF we examine the inspired Writers on this head, we shall find them jointly and severally proclaiming the praises due to the most holy and august Name of God. They conceived a proper sense of its greatness: their writings are replete with encomiums on it, and the most persuasive arguments to engage us to praise it. The venerable Patriarchs and Prophets of the old Law, confessed themselves totally indebted to God's holy Name for every blessing they received: they clearly foresaw and foretold, that they, and future Generations, should be delivered from the slavery of the Devil, and saved from their sins, in virtue of the most holy Name of *Jesus*. And hence it was, that they frequently addressed him in the following words: * *Arise, O Lord, help us and redeem us for thy Name's sake.*

So conscious was the Royal Prophet of this truth, that he scarcely addressed a psalm to the Lord, where-
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† Psal. viii. 1.

* Psal. xliii. 26.

† Psal. lxxv. 4.

in he did not expressly mention and glorify his holy Name, particularly in his 148th psalm, where he warmly invites all creatures to praise God's most sacred Name. He calls on the Heavens, the Angels, and all the heavenly Hosts; the Sun, Moon, and Stars, to *praise the Name of the Lord*. The sublunary Bodies are also called upon to celebrate the praises of his Name: Even, inanimate Creatures are not omitted; nor the Beasts of the field, nor the feathered Inhabitants of the Air! All are summoned to praise the Name of the Lord, but more especially the *Kings of the Earth and all People; Princes and all Judges of the Earth. Young Men and Maidens: let the Old with the Younger, praise the Name of the Lord: for his Name alone is exalted.*

If then, the Patriarchs and Prophets could not refrain from proclaiming the greatness of God's most adorable Name, and inviting all Nations to glorify it; with infinitely more reason we, Christians, should incessantly praise it: because, what they hoped for, we enjoy: in virtue of it, a plentiful Redemption has been brought to us; the Gates of Heaven are opened to us, nor can any thing exclude us from the perpetual Inheritance of its glorious mansions, but to wilfully reject or neglect the grace and mercy, which the Name of *Jesus* has abundantly procured for us.

Hence, when we consider how much we are indebted to his All-gracious Name, it must appear evident beyond contradiction, that we can never sufficiently admire and praise it! It was from a knowledge of the favours already bestowed on Mankind, and a fore-knowledge of the unspeakable blessings which were to be conferred on the Christian World, that caused the Royal Prophet to call on all Creatures, to join him in celebrating the praises of God's most adorable Name: He invites the King, the Peasant, the Rich, the Poor; the Healthy, the Sick; the Young and the Old, to praise the Name of the Lord: for, as Mankind of all ranks and degrees, of

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every age or condition, have or may experience the efficacy of his most powerful Name; so all Mankind are indisputably bound by *Duty, Gratitude, Interest, and Necessity*, to praise his ever glorious Name.

Duty, because it is the Tribute justly due to God's infinite Majesty. *Gratitude*, in thanksgiving for the favours already received, saying with *David*: *What shall I render to the Lord, for all the things he hath rendered to me? I will take the Chalice of Salvation, and I will call on the Name of the Lord**. Then gratefully thank him with the same Prophet, in the following words: *Bless, O my Soul, the Lord, and all that is within me, bless his holy Name, . . . and never forget all his benefits*†. *Interest*, that you may merit a continuance of them: because, 'tis from the Lord every real blessing must descend: for instance, if Afflictions or Crosses press heavily upon you, and that you expect relief, your recourse must be to the Name of the Lord, saying with holy *David*‡: *I have met with trouble and sorrow: and I called upon the Name of the Lord*. Invoke the most holy Name of God worthily, and you shall derive the utmost comfort and consolation from that sweetest Name: like *David*, you shall obtain the desired relief. You shall plainly discover, that your most earnest endeavours to praise the amiable Name of the Lord, are totally inadequate to its goodness; and inaptures shall warmly invite all Creatures to celebrate jointly the most holy Name of God, in the words of the royal Psalmist§: *Join with me to magnify our Lord, and let us all together celebrate his holy Name: I sought the Lord, and he heard me; and he delivered me from all my troubles*.

Hence appears the necessity of Afflictions, from time to time, that we may know our own insufficiency and be compelled to seek the Lord, agreeable to what *David* says: *Fill their faces with shame; and*

* Psalm cxv. 3, 4.

† Psalm cxiv. 4.

‡ Psalm cii. 2.

§ Psalm xxxiii. 4, 5.

and they shall seek thy Name, O Lord†. If you desire the remission of your Sins, with an humble and contrite heart say, with the royal Penitent‡: *For thy Name's sake, O Lord, thou wilt pardon my sin: for it is great: and you shall obtain the forgiveness of them.* Or with the ten Lepers, raise your voices, crying out, JESUS MASTER, *have mercy on us; and you shall be made clean§.* For I write unto you, says the Evangelist St. John, *that through his Name your Sins are forgiven you||.* If you are in want of any temporal Good, you must first, be resigned to the wise dispensations of Providence; Then, like patient Job, proclaim the *Name of the Lord blessed*, and you shall assuredly obtain, in due time, a gracious return; your wants shall be supplied; and whatever you request, shall be granted; provided, what you ask tends to God's honour and your own welfare, agreeable to what the Psalmist says*: *Thou, my God, hast heard my prayer; Thou hast given an inheritance to them that fear thy Name.*

In short, a worthy invocation of God's holy Name will intitle you effectually to the divine Protection, as he declares by his prophet David: *Because he hath hoped in me, I will deliver him: I will protect him, because he hath known my Name††.* What evils can affect the Soul, whilst under the Protection of its God! What vice can stain the Soul, whilst under the Protection of Sanctity itself! The Noon-day Devil, with all his Emissaries, shall fly from the Man who praises the Name of his God: because protected by Omnipotence itself. There shall no Evil come to him, for, *I will protect him*, says the Lord; and why? *Because he hath known my Name.* Ah, what an happiness to be under the shadow of his Wings, under the protection of the God of Heaven! What an unspeakable comfort to a Christian Soul!

Lastly,

† Psalm lxxxii. 17.

§ Luke xvii. 13.

** Psalm lx. 6.

† Psalm xxiv. 11.

|| 1 Ep. ii. 12.

†† Psalm xc.

Lastly, *Necessity*; because we are not to be saved, but by praising the most holy Name of *Jesus*: For, there is no *other Name under Heaven given to Men, whereby we must be saved*†. Hence, if you have your Salvation at heart, you cannot accomplish the great Work sooner, or with greater certainty, than by praising the Name of the Lord; as he tells us by his Prophet *Isaiah* §, *Every one that calleth upon my Name, says the Lord, I have created him for my glory*. What powerful inducements to praise the ineffable Name of the Lord!

If these, so many and such sacred ties, shall not bind us to render Praise and Thanksgiving to the most holy Name of God, I know not what will! Perhaps where love or gratitude cannot prevail, Fear may terrify us into our Duty. How frequently have Kingdoms, Provinces, Cities, Towns and Villages, been visited by the most dreadful Calamities of Famine, Plagues, War, Earthquakes and a thousand other scourges, for the criminal neglect of not praising God's most sacred Name? How often has that shameful omission been productive of vexatious disappointments and failures in Trade? to teach Worldlings at their cost (since nothing else will convince them) that what they are incessantly labouring for, is uncertain and transitory; and that without a faithful discharge of their Duty to God, they cannot expect any solid or lasting good in this life.

In short, those various misfortunes and disappointments which happen so frequently in the world, may, with the greatest justice, be ascribed to the omission of praising God's most venerable Name, or to a profanation of it. Nay the royal Prophet prays, that such scourges and heavy judgments may befall those careless sinners who neglect to praise the Name of the Most High, and the impious miscreants that profane it. * *Pour out thy wrath*, says he to the

† Acts iv. 12.

* Psalm lxxviii. 6.

§ xliii. 7.

the Lord, *upon nations that have not known thee; and upon kingdoms that have not called upon thy Name.*

Wherefore, if you mean to escape exemplary punishments on the one hand, or to reap unspeakable blessings, promised to those who glorify the Name of *Jesus*, on the other, you must be indefatigable in your addresses to his all-saving Name; and ever remember that to love your God and glorify his Name (notwithstanding the importance of your worldly avocations), must indispenfibly be the principal object of your thoughts, the sole desire of your hearts, and the end of all your actions. *By him therefore, let us offer the sacrifice of praise always to God, that is, the fruit of Lips confessing his Name*.*

There are various ways of giving Praise to God's most sacred Name. First, by the performance of good works, such as worthily frequenting the sacraments of *Penance* and the *Eucharist*; by alms-deeds; by fasting, praying, and thankfully receiving whatever the Divine Wisdom shall think proper to appoint for you, whether prosperous or adverse. In short; the Name of the Lord is glorified by every good work ordained to his Honour and Glory. Hence *St. Paul* gives this salutary advice, *† Whatsoever you do in word or deed, do all things in the Name of the Lord Jesus Christ.*

Secondly, You glorify his Name, when you defend his Honour against Blasphemers, Cursers, or profane Swearers; when with a Christian courage, you check their insolence by a seasonable advice, or a prudent correction: for by thus vindicating the cause of God upon earth, and publicly asserting the Honour due to his holy Name, you proclaim his *Name hallowed*, and will assuredly meet that blessed return, which *Christ* has faithfully promised, that he will own you before his *Father who is in Heaven ‡.*

Thirdly,

* Heb. xiii. 15.

† Coloss. iii. 17.

‡ Matth. x. 32.

Thirdly, we honour his Name by taking a good and lawful Oath. But it must be carefully remarked, that to constitute a lawful Oath, three Conditions are expressly required by God himself: viz. justice, truth, and judgment, as he declares by his Prophet *Jeremy**: *And thou shalt swear: as the Lord liveth, in truth, and in justice, and in judgment.* An Oath when accompanied by these three conditions, will not be attended with any disrespect or irreverence to the most holy Name of God: on the contrary, it shall prove meritorious, and an act of Religion.

And lastly, Glory is given to the Name of the Lord, in a singular manner, by the *Rosary* and *Sodality* inscribed to the most holy Name of *JESUS*, wherein the praises of that all-gracious Name are distinctly set forth; and what he has done for us, in consequence of it, expressly commemorated, as we shall see more fully hereafter; only remarking at present, that there are some persons whose circumstances are so low, as not to be able to give praise to God by relieving their distressed fellow-creature. Others, perhaps have neither power to correct, nor abilities to advise the profane swearer. But all and every Christian, whether Learned or Ignorant, whether Rich or Poor, may give Glory to the most holy Name of God, by learning and repeating that easy but powerful form of prayer, the *ROSARY* of *JESUS*: it will inform them briefly of the inestimable blessings they have received through his name; it will remind them of what it cost *Jesus*, Son of the living God, to purchase those blessings for them; whilst a devout recital of the *Rosary* of the Name *Jesus*, will prove a most acceptable return for the immense favours conferred, and merit a continuance of them to us.

In short, it will inspire you with the love of *Jesus*, and a desire of co-operating with his Goodness; it will animate you with an humble hope of fully enjoying

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enjoying one day or other, that happy eternity, which has been purchased for us, in virtue of the most holy Name of *Jesus*. Let us then offer the sacrifice of praise always to God, that is, the fruit of Lips confessing his Name *, by an humble, fervent, and constant recital of the *Rosary* of *Jesus*.

CHAP. V.

Of Swearing.

AS we are indispensibly bound to praise the Name of the Lord, we are equally obligated to avoid a Profanation of it, by declining *unlawful, rash, or false Oaths, Imprecations, and Blasphemies*. An Oath, as defined by Divines, is to call God to witness the truth of any thing we say or do: so that by an Oath, God is called upon as the first and infallible Truth, to ratify or vouch the truth of what we affirm.

An Oath is principally of three kinds: The first is an *assertory* Oath, whereby a man interposes the authority of God's Name, to assert a past or present truth; for instance, when a man swears that a matter is so, or has been so. The second is a *promissory* Oath, whereby the same Authority of God's most sacred Name is given as a pledge or surety for the performance of whatever you promise to do; for example, when you swear to give an alms, you pledge God's holy Name for the execution thereof. A third *execratory* Oath is sworn, when a man not only calls upon God, as a Witness, but also as an Avenger of lies; for instance, when the swearer says, if what I assert be not true, or what I promise, I will not perform, that God may not be propitious to me at the hour of death; that he may damn me; that the Earth may open and swallow me, &c. which is the same as to say, If I swear a falsehood, may God, the Author

of truth, and Punisher of lies, reveal my perfidy to the whole world, by inflicting the heaviest and most exemplary punishments upon me, that his infinite Wisdom can devise, or his avenging Justice execute.

It is a matter of doubt among moral Divines, whether these expressions, *upon the word of an honest Man, on my Conscience, on the word of a Christian, on my Faith*, and such like, are to be accounted Oaths, some affirming, others denying. I shall only observe with a celebrated Author*, that if an Intention of swearing accompanies these words, they amount to the force of an Oath; but if they are uttered as mere Affirmations, alluding only to that truth or veracity of which every man may be supposed possessed, they are not to be deemed Oaths: yet such expressions ought to be industriously avoided, as they border upon an Oath; and a repetition of them, may readily lead to a frequency of swearing, in which there are many dangers.

To constitute an Oath, it is not necessary that the Name of God shall be *expressly* mentioned; as when you swear *by God, by Jesus, by the Holy Ghost, by Christ, or his sacred Wounds*, and such like: for a tacit and indirect invocation of God's holy Name is sufficient to form an Oath; as when you swear by any created being, calling upon it to witness the truth of what you affirm; for instance, when you swear by the *Bible, the Cross, our Lady, &c.* for, though these creatures, of themselves, give no strength or authority to an Oath, yet as the Majesty and Goodness of God really are, and appear in them, they have the same weight and authority. Hence, he that swears by the *Cross*, is understood to swear by the Son of God, who was crucified: He who swears by the *Bible*, swears by God, whose truth is contained and delivered therein: And he who swears by the *Mother of God (our Lady)* swears by him, whose Mother she is.

In short, as all created beings appertain to God, their Creator, and have a necessary relation to him, "and as the divine Truth shines forth in them," says the Angelic Doctor; so they who swear by God's creatures, are always deemed to swear by God himself. Hence, our blessed Redeemer gives us the following important instruction: * *I say unto you, says Jesus Christ, do not swear at all, neither by Heaven, because it is the throne of God, nor by the Earth, because it is the footstool of his feet; nor by Hierusalem, because it is the City of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black; but let your talk be, Yea, Yea, and No, No, and that which is over and above these, is of evil.*

By these words our divine Master teaches, that we are not to swear by any created being; because, as the Majesty and Power of God shine forth in them, of course, to swear by his creatures, is indirectly to swear by God himself. To prevent therefore, the custom of swearing by Himself or his creatures, he gives this general Command, *Do not swear at all*; whereby he means not to condemn all Oaths indiscriminately, as some *heterodox* Believers would fain persuade us, but he intends only to forbid swearing by himself or his creatures, on trifling occasions, or to support and uphold falsehoods; for Necessity and Truth alone, should impel us to swear. Thus, when *Necessity* obliges you to take an Oath, and that you swear the *Truth*, with Prudence and mature Deliberation, your Oaths are not to be condemned as unlawful; nay, they are meritorious, and an Act of Religion; for, as the Angelic Doctor † teaches, an Oath in itself, when accompanied with the Conditions of *Justice, Truth, and Judgment*, is lawful and an Act of Religion, both as to its *Origin* and the *End* proposed by taking an Oath; for it originally proceeded from that faith or belief which men have,

* Matth. v.

† 2. 2. q. 89, art. 4.

have, of God's being the first and infallible Truth, to whose infinite Knowledge the most hidden secrets are clearly revealed; and, as such, God is called upon as a Witness to the Truth of what we swear. An Oath is also lawful as to the *End* proposed by swearing, which is, to gain credit for the honest man, and to put an end to strifes and contentions, as St. Paul says: *for men swear by one greater than themselves; and the end of every Controversy among them, for confirmation, is an Oath* *.

But, though we confess God to be the first and infallible Truth, by means of a lawful Oath, and that our disputes become happily terminated thereby, yet an Oath is by no means a desirable good; because of the many dangers attending a frequency of swearing; for, when we consider, as St. Thomas † remarks, that the custom of lawful swearing was introduced only as a *Remedy* to gain Credit for man, whose Veracity is often doubted of, even when he affirms a Truth; we must conclude, that as a *Drug* or *Medicine* is only to be taken when Necessity requires, lest it should lose its efficacy and become hurtful, so an Oath is to be taken only when Necessity obliges in Defence of Truth; lest by a frequency of swearing, even the truth, we should expose ourselves to profane the all-sacred Name of God, and thereby convert that salutary remedy into a mortal poison. *Do not*, says the Holy Ghost, *accustom yourselves to swearing, because there are many dangers in it* ‡: Hence, even a lawful Oath should be taken but very seldom, with great caution, and only when necessity requires it.

Such is the goodness of God, that lest we should err in so delicate a matter, the divine Wisdom has thought it meet to point out distinctly to us, by the prophet *Jeremy*, those conditions that must indispensibly accompany every Oath, to render it lawful:

And

* Heb. vi. 16.

† Ibid. art. 5.

‡ Eccl. xxiii. 9.

And thou shalt swear as the Lord liveth, says he, in Truth, and in Judgment, and in Justice *. There can be no doubt of an Oath, so taken, being lawful; it is warranted by the Example of God himself, who has frequently sworn, as the sacred Scripture informs us; *for God making a promise to Abraham, says St. Paul, because he had no one greater, by whom he might swear, swore by himself* †.

The Christian world do, and always did look upon Oaths, as the most sacred and binding Obligations upon Earth, between man and man; and it has ever been the custom, when man would give the best and most warrantable assurance for the truth of what he said, he called upon God, in a solemn manner, as a witness of the truth of what he affirmed or promised.

It should be ever most carefully remarked, that though the Lord is pleased to empower you to call upon his most holy and august Name, 'tis upon certain conditions, and under certain restrictions. He permits you to call upon him as a Witness, only when necessity requires you to affirm a Truth, or as a surety for the Performance of any lawful Action, which you promise to do.

In the taking of an Oath, you should have the fear of the Lord before your eyes; *You shall fear the Lord your God, says he, and you shall serve him alone; and you shall swear by his Name* †. Not upon every occasion, but *thou shalt swear, says he, in Judgment, and in Justice, and in Truth*. As if he had said, though I permit you to swear by my awful Name, you must be extremely careful, under the penalty of incurring my highest displeasure, not to swear by my Name, rashly, or on trifling occasions, but only when necessity impels you to it. You must be also careful, not to call upon me, as a Surety or Witness, for the performance of what is unlawful, or the Omission of what is lawful,

to

* iv. 2.

† Heb. vi. 16.

† Deut. vi. 13.

to be done. Nor, in fine, shall you swear by my holy Name, to enforce an untruth, or uphold a Falshood.

But, as a fuller knowledge of these Conditions seems necessary to the generality of Christians, who, when they approach the tribunal of Confession, make no distinction between Oaths; nay, often comprehend *Imprecations and Blasphemies*, under the general appellation of an *Oath*, though widely different; one exceeding the other in Malice and Impiety; it therefore appears highly necessary to explain them more fully, in the following Chapters. But it is proper first to remark with the Catechism of the Council of *Trent* *: "That the Name of God, that the Letters and syllables of it, or the naked Word alone, of itself, is not here altogether to be regarded; but that we must seriously consider what that word, which signifies the Almighty and Eternal Majesty of the Tri-une God-head, means. From hence it is easily gathered, that the Superstition of some *Jews* was vain, who durst not pronounce the Name of God, though they durst write it; as though the Divine Power were in those Letters, and not in the Thing." And though the Commandment be put in the singular number, *Thou shalt not take the Name of the Lord thy God in vain*, "this is not to be understood," says the same catechism, "of any one Name, but all the Names which are used to be attributed to God; for there are many Names ascribed to God, as, *Lord, Almighty, Lord of Hosts, King of Kings, Strong*, and others of the like sort, which we read in Scripture, all of which have the like and the same veneration."

It is also to be remarked, that if an Oath be tendered by a Judge, Magistrate, or any other person legally qualified to tender an Oath; if the person to whom the Oath is thus tendered, forswears himself,

* In 2. Decalog. Precept.

self, his crime is much aggravated; because the formality and solemnity generally used upon such occasions, leave room for reflection and deliberation. And consequently the person so swearing a Falshood, becomes wilfully and premeditately guilty of Perjury, which is an heinous crime.

CHAP. VI.

The first Condition necessary to render an Oath lawful, viz. JUDGMENT.

“**A** Rash Oath wants Judgment,” says St. *Thomas*. By this Condition Almighty God requires, that we shall not swear rashly or inconsiderately, but discreetly, and only when Necessity impels us to it; maturely considering the matter we are about to swear, whether it be of that moment as to require an Oath. We are forbid to swear on trifling occasions, or even in weighty matters, when they can be proved without an Oath. In a word, the condition *Judgment*, forbids all rash, idle, and indiscreet Oaths, *though in the truth*.

Great Caution and circumspection then, should be used before you take an Oath, or swear at all. You should attentively consider the matter, with all its circumstances, whether it be of that importance as to require an Oath; you should also be cautious not to swear out of love, hatred, anger, fear, or any other disorderly passion; for these so bias and cloud the Judgment, that men but too often, on that account, take very indiscreet and imprudent Oaths: so much prudence and discretion is required in taking an Oath, that the *Canon* law will not allow Children, until arrived at the fourteenth year of their age, to take an Oath*; presuming, that before they have attained that age, they

* Cat. Con. Triden. in 2. Decal. Precep.

they have not sufficient Judgment to swear with that respect and reverence so justly due to God's most venerable Name.

The primitive Christians were so averse from the taking of Oaths, that they shunned them like Perjury: if called upon to swear to-day, they put it off till to-morrow; when called upon to-morrow, they deferred it, if possible, till next day. Thus did they endeavour to guard against the Custom of Swearing, lest they should offer any irreverence to God's most sacred Name. But when Necessity obliged them to swear, upon any interesting occasion, they first retired into the Church, where, on bended knees, they craved the Assistance of Heaven, lest they should offer the smallest irreverence to the most holy Name of God. Nay, St. *Cornelius*, Pope, required they should be fasting, when an Oath was to be taken, lest the vapours that arise from a full stomach, should obscure the rational Faculties, and expose them to swear without due Respect to the most awful Name of the Lord. The *Jews* held the Name of God in such high Veneration, that the Priests alone were empowered to mention it, and that only, when they solemnly blessed the people in the Temple: and except upon that occasion, whenever they met with the Name GOD, even in reading the Scriptures, they called him *Lord*; so awful and venerable did the adorable Name GOD, appear to them, that they thought themselves unworthy to mention it, even when reading the Prophets; and much more so, to call upon him to witness every trivial occurrence in their common discourses.

Can Christians, unless bereaved of all sense of Religion, hear these Truths, and not blush with Shame and Confusion, when they recollect that the adorable Names *God, Jesus, Holy Father, Holy Ghost, &c.* have been numberless times abused by them in their common Conversations, which are often low, trivial, and unlawful? Are

Christians less indebted to God's most gracious Name, than the *Jews*? they indeed, received temporal Blessings from God, but you have received both temporal and spiritual Blessings of the utmost Importance, in virtue of the most holy Name of God, or of *Jesus*. The gates of Heaven, which were shut against the *Jews*, are now opened to you, at no less an expence than the Blood of *Jesus*, Son of the living God! Are you not bound then, by the strictest ties of Duty and Gratitude, not only to praise his adorable Name, but also to refrain, in future, from offering it the least Irreverence? You should carefully decline all Oaths whatever, though in the truth and what is lawful, unless when Necessity impels you to it. There is, indeed, a strange perverseness in human Nature; some persons are extremely alarmed when they are obliged to swear a lawful Oath before a Magistrate, though God's Honour, their own or their neighbour's Good require it; and yet these very persons will not hesitate to take the Name of God in vain, and profane it a thousand times, where there is no Necessity at all!

How abominable then, the Custom that prevails now-a-days, among Christians of all Ranks and Degrees; of every Age and Sex; They can scarcely open their Mouths, without making the Name of the *Deity*, the subject of their senseless exclamations, by crying out, O *Jesus*! O *Lord*! O *God*! at every every Sentence they speak; thus presumptuously taking unwarrantable freedoms with the most holy Name of the Lord, without the least appearance of meaning or necessity. Whilst others irreverently call upon God to witness their Fooleries, at every trifling Occurrence. Nay, as St. *Augustine* complains, in his time, "they often swear as many Oaths, as they express words."

If they relate any fact, though of a trivial nature, they must seal it with an Oath. If they buy or sell the most trifling article, the bargain is seldom closed without

without an *Oath* or *Execration*. How frequently do we find this to be the case in Markets, and other public Places of this City. Such abominable Oaths, Imprecations and Blasphemies are to be heard in the Fish and Meat Markets; at the Markethouse, Smithfield, public Stands, &c. as are sufficient to strike the Hearer with Horror on the one hand, and Amazement on the other, that the Vengeance of God does not instantly fall upon their guilty Souls, and plunge them into endless misery! If they follow Business, every Sentence they utter, every Assurance they give, must be upheld and enforced by an Oath; as if they could not vend their Wares, or transact their Business, without profaning God's holy Name, and selling their Souls to the Devil!

If we ascend a step higher, and take a view of what is called the *polite* World, we shall hear God's sacred Name vilified and abused by those who, from the advantages of Education, should tremble at the Impiety. Some *Bravo's* think they cannot manifest their courage and cleverness better, than by sending forth a Volley of Oaths, or Imprecations! And think they cannot display a fertile Invention more, than in the coinage of new ones: Nay, some of these refined Geniuses have lately formed themselves into *Clubs* or *Societies* * for the Infernal Purpose! Others are of Opinion, that they cannot shew to Advantage in Company; that their Conversations are languid and insipid, unless seasoned and enlivened with some vile Oath or Imprecation! Though in fact, every good Man must shudder at their Impieties, and is bound, at least, to fly their Company, to avoid the Infection, which such malignant Tongues spread to the scandal of every good or sensible Man who hears them. What they aim at, as a Commendation, is in fact, what should render them odious to Society, and contemptible in the eyes of every good and rational being.

There

* In the Year 1770.

There are but few Persons however, so abandoned, who in their cooler moments will not allow the Custom of profane swearing, to be highly criminal and injurious to God: Yet, are they ready to assign various Excuses which they would fain persuade themselves, will sufficiently exculpate them, and apologize for the hateful practice. One will say, He was in a Passion. Another, that he swore without Thought, or through Custom. A third, that he would not be believed unless he swore. Though these appear to be the most feasible Excuses that can be alleged, they are however, insufficient to excuse or palliate the criminal Practice. As to the first, it is certainly the Duty of every Christian, to curb his disorderly Passions; and a Neglect thereof, subjects him to the sinful Consequences attending his uncontrouled Passions.

To swear without Thought, is also criminal, unless it be so sudden, as not to leave room for Reflection: But where there is time for deliberation, 'tis their duty to think seriously before they swear, or mention God's most venerable Name. Every momentous affair should be accompanied with Reflection: for instance, suppose you had any Matter of Importance to transact, and that a rash or inconsiderate Expression would frustrate your Designs, and render them abortive; would you not be extremely cautious, lest an unguarded Word should give offence, and prevent the intended transaction taking place? Every rational Being would certainly act upon that cautious principle. If human prudence dictates so great circumspection in worldly affairs, how much more powerfully do the Laws of Reason and Grace require, that God's most awful Name shall not be mentioned impertinently, idly, or irreverently; that we shall not swear rashly, tho' in the truth; nor take his sacred Name (through which, we are to transact the important business of Salvation) in vain. As he declares: * *Thou shalt not take the Name of*

the

the Lord thy God in vain; for he shall not be unpunished that taketh his Name upon a vain thing.

As to the other Excuse, *that People will not believe you unless you swear*, it is both frivolous and wicked; for, can you possibly imagine, that to gain the Assent of those to whom you speak, 'tis lawful to profane the Name of God, by rashly pledging his Honour, to secure your own? Besides, by a constant custom of swearing, you by no means gain the end proposed: You say, you will not be believed unless you swear. But surely, it cannot be thought, that any rational Christian will believe a rash Swearer; for, what should give credit to our Assertions with every sensible Man, is a good life, and a constant Custom of telling Truth; and not the criminal Practice of frequent Swearing: And it may be looked upon as a certain Truth, that a Man who attempts to strip God of his Honour, by pledging his holy Name, upon every trifling occasion, will not be backward, if in his power, to impose upon his Neighbour, and rob him of his Property. It would therefore, highly tend to the discouragement of this Vice, if you would decline dealing or treating with such Persons as are prone to take such unwarrantable freedoms with the most holy Name of God.

It would also prove highly meritorious, to decline a Custom, which too much prevails among Heads of Families and others, who force their Servants or Dependants, upon the least doubt arising of their Honesty; to swear to their Innocency; though they know full well, that Servants are weak enough to swear upon such trivial occasions, and will sooner forswear, than criminate themselves. St. Chrysostom exclaims against such uncharitable Monsters, in the following words: * "If thou knowest, that he, from whom thou exactest an Oath, is a good Man, why then art thou not contented with his Word? But if he is not, why dost thou force him to forswear

* Homil. xv. ad Pop. Antioch.

“swear himself?” If you have reason to suspect their Integrity, some other expedient should be thought of, without calling on the most awful Name of the Lord; you should advise, correct, or discharge them; for God’s most holy Name should not be invoked or pledged as a surety, except when Necessity and the vindication of Truth indispensibly require it.

In short, the rash and profane swearer’s veracity is not at all ascertained by a frequency of swearing: for it is universally believed, by every man of sound understanding, that he who swears upon all occasions, would as soon swear a falsehood as a truth: for custom begets, in time, such a facility and indifference, that men care not what they swear, provided it be attended with a prospect of profit or pleasure.

Attend then, to the wholesome advice which the Apostle St. James gives: ** Above all things, my Brethren, swear not, neither by Heaven nor by Earth, nor by any other Oath whatsoever. But let your speech be, It is, It is; It is not, It is not, that you may not fall under judgment.*

C H A P. VII.

The second Condition necessary to render an Oath lawful, viz. Justice.

“**A**N unlawful or wicked oath wants justice,” says the angelic doctor †. An oath becomes unlawful two ways: first, by swearing to do what is unlawful to be done: for instance, if you swear you will be revenged of your enemies; that you will commit robbery or murder, &c. Such oaths are unlawful and sinful, and the swearer treats the holy name of God with the highest indignity, by calling upon him, as a witness or surety, for the performance of what is improper or criminal to be done: for thereby the profligate swearer endeavours,

• Chap. v. 12.

† 2. 2. Q. 89. A. 3.

endeavours, as far as in him lies, to engage God, the source of all sanctity, in his wickedness, by calling upon him as a voucher for the performance of what he is sure must offend him.

The heinousness of such oaths will appear more glaring when you consider, that in the one sin, viz. of swearing to do a criminal action, the malice of two is comprised: for instance, you swear you will do an injury to your neighbour: in this one, the malice of two is included; first, the desire of revenge, contrary to God's express command, requiring we shall forgive our enemies, and do good to those that hate and persecute us. The other is yet worse, which is to call God as a witness or surety for the execution of what he has strictly forbidden. Imagine to yourself, a reputable man, and fond parent, forbids his daughter to marry a certain man of infamous character; if she not only resolves to disobey the paternal command, but even invites her parent to attend her wedding, does she not complete the act of disobedience to the highest degree? in like manner, the promise of doing a bad action is doubtless sinful in itself, because forbidden by almighty God; but to call upon the father of all sanctity and goodness to witness it, and to give his holy name, as a surety for the performance of what he has forbidden, is treating the God of heaven with the most glaring indignity and disobedience.

An oath also becomes unlawful or wicked, when you swear not to do what is lawful or proper to be done: for example, that you will not give an alms to the poor; that you will not say your prayers, frequent the sacraments, forgive your enemies, &c. This manner of swearing is also highly offensive to almighty God: because you pledge his holy name for the non-performance of what he either counsels, or commands you to do: and as the performance of good works is pleasing to God, of course, it must be wicked and injurious to him, to attempt binding

binding yourselves under oath, to the omission of them. Besides, the swearer makes use of God's holy name, as a bar against the inspirations of the Holy Ghost; which is in fact, attempting to set the divine persons of the most adorable Trinity at variance. Shocking blasphemy!

There are many persons who think, that if they have sworn to do a bad action, they are, in consequence of their oath, bound to commit it. But it is quite the reverse: for, "as they commit a sin, by swearing to do a sinful action," says the angelic doctor, "so they redouble the sin by keeping it." Hence the wicked Herod is justly blamed and condemned, not only for the rash oath he had taken, of granting to the daughter of *Herodias* whatever she should ask*, but he sinned much more in gratifying her cruelty, with the head of the glorious precursor, St. John Baptist. The Jews also sinned by swearing, *they would neither eat nor drink till they had killed Paul*†.

From the great abuse of oaths, which so generally prevails, particularly amongst the lower class, occasion has been taken by some of our uncharitable adversaries, to charge Roman Catholics with upholding certain dangerous principles (relative as well to oaths as to faith being kept with those of a different persuasion) which they in fact abhor and detest. Such charges therefore, shall be considered and refuted in the following, and xth chapters.

C H A P. VIII.

The Principles of Roman Catholics grossly misrepresented by their Adversaries.

THE several publications that appear, from time to time, most unjustly branding Roman Catholics

* Mark vi. 23.

† Acts xxiii. 12.

Catholics with such base and criminal principles, as they in fact, utterly abhor and detest; with a view, no doubt, of exasperating those who seem inclined to listen to the dictates of humanity, or are willing to give proofs of compassion towards their catholic fellow subjects. To render such christian sentiments and feelings fruitless and abortive, is manifestly the design of these uncharitable productions: instead of applying oil to our sores, they would fain enlarge the wound: and when every argument seems to have deserted them, they are forced to adopt that anti-christian maxim: *Calumniare fortiter, aliquid adhærebit*, (fling dirt, some of it will stick.) In this their main force consists.

The Roman Catholics are stigmatized in these anonymous papers, "as mortal enemies to those of a different persuasion: as persons who believe it meritorious to murder those of a different religion: that those principles are instilled into their minds and strongly inculcated by their priests; nay that we imbibe those principles at the breasts of our nurses," &c. An heavy charge indeed! had it the least glimmerings of truth. Sure, no person, acquainted with the better sort of Roman Catholics, can credit such vile insinuations? They must be totally unacquainted with catholics, and their principles, whose characteristic is hospitality blended with charity and friendship: and are they not found to be, in proportion to their circumstances, as friendly, charitable and hospitable, as any other people whatsoever? such notorious slanderers then, must be actuated by low and uncharitable sentiments; who, unwilling to think favourably of others, are determined to criminate at any rate. However, lest some weak or uninformed minds should be led astray, and poisoned by their false and malicious insinuations, it may not be improper here, to give an answer to this uncharitable and false charge; lest a patient silence be construed into conscious Guilt.

No people on earth can enforce the necessity of christian charity in stronger terms, than we catholics do: the words of St. Paul* are echoed by the priests, in the ears of their hearers: *If I speak with the tongues of men and angels, and have not charity, I am become as a sounding brass, and a tinkling cymbal. And if I had the gift of prophecy, and knew all the mysteries, and every science: And if I had all Faith, so as to move mountains, and have not Charity, I am nothing. And if I shall distribute all my substance to feed the poor, and if I deliver up my body so as to be burnt, and have not Charity, it avails me nothing.* We are not unmindful, that this virtue of Charity obliges us to *do good to all men*†. And that ‡ *Charity is patient, is kind; (let our adversaries also remember it) Charity envieth not, dealeth not perversely.*

These are briefly our principles relative to charity, which oblige us to love all mankind. When these principles come to be reduced into practice, they appear more striking; for instance: a penitent appears at the priest's knee, accusing himself of having offended his neighbour, of having had a desire of revenge, of having defrauded or wronged any person whatever. The confessor severely rebukes him for the want of charity, and will impose a penance upon him, in proportion to the evil done, or intended to be done to his fellow creatures. He must also sincerely repent, firmly purpose amendment; he must restore, as soon as possible, what he has unjustly acquired, and repair, to the utmost of his power, any evil he has occasioned, before the priest can (in God's Name) impart the benefit of absolution, or the penitent receive it. Are these not strong preservatives to christian charity? are they to be found except among catholics?

Nor

* 1 Corin. xiii. 1, 2, 3.

† Gal. vi. 10.

‡ 1 Corin. xiii. 4.

Nor can they consequently, be admitted to the altar to receive the most adorable sacrament of the Eucharist, until they first forgive every injury from their hearts; and as soon as possible, seek a reconciliation with their offended brother: 'tis then, and only then, they are permitted to approach the altar and *offer their gift* *. Animosities and enmities which reign, at times, even among catholic Princes, private families or individuals, could never be imputed to the principles of their religion, which teach quite the reverse; but to the frailty, and perverseness of human nature, to which all mankind appear more or less subject.

No persons whatever can detest the atrocious sin of Murder more than Roman Catholics do, from principles of religion, reason, and humanity. Are they ignorant of what our blessed Redeemer declared when asked by a certain man, what good he should do *to obtain everlasting Life*? *Jesus replied: * Keep the commandments. He saith to him: Which? And Jesus said: Thou shalt not Murder: Thou shalt not commit Adultery: Thou shalt not Steal: Thou shalt not bear false Witness: Honour thy Father and Mother: and, thou shalt love thy Neighbour as thyself.* No Catholic, I presume, can think it a tenet of his religion, to commit such an atrocious crime, as would not only exclude him from eternal life, but also evidently expose him to a sudden and ignominious temporal death!

Do not children learn from their catechism as soon as they are capable of instruction, that God expressly commands: *Thou shalt not kill: Thou shalt not steal*? Is not this enforced to them in their riper years, from the altar or pulpit? These are facts notorious even to children, as well as the Adult, and upon examination it will be found to be truly the case. If any shall unhappily swerve from the instructions they have received, they are

catholics

* Matth. v. 24.

† Mat. xix. 17, 18, 19.

catholics only by name; they are abandoned and reprobate wretches, whom no laws can govern. And, I am apt to think, other sects and persuasions do not want their share of such profligates.

Reason and Humanity also forbid the crime of Murder, both which require, that we behave to others, as we would expect and hope to be treated ourselves. But it seems, as if neither our declarations, our principles, or our actions are sufficient to silence their tongues, or stem the torrent of their gross calumnies and detraction. They carry, however, with them their own confutation: for, how comes it, if Roman Catholics, "from their nurses' arms, from inclination, from the principles of their religion, from the maxims inculcated by their priests, believe it meritorious to murder those of a different persuasion," as is basely and falsely asserted, how comes it, I say, that they have continued (even by acknowledgment of their adversaries) to demean themselves as good subjects to the king, amenable to the laws, respectful to magistrates, &c. for near a century, in direct opposition, to the dictates sucked in with their nurse's milk: regardless of the principles of their religion: refractory to the instructions of their teachers? &c.

This charge, big with absurdity and falsehood, proves, if any thing, that the Catholic Religion has long since ceased to exist; for instance, in the city of *Dublin*! because if it had any members, they must, from the principles imputed to them, "be seditious, murderers of those of a different persuasion, observing no Faith with those of another religion," &c. whereas it must be confessed, by every man who has an atom of sincerity and truth, that there are many thousands in this city, who profess the Catholic Religion, and that there are no people more peaceable; none more charitable, in proportion to their abilities; none more averse from the shedding of blood; none more observant

of

of moral honesty than those who are the most steadfast Catholics, and are best acquainted with the principles of their religion. If any, who profess Catholicity, act a dishonest part in their dealings, which may happen to a few, especially when poverty and distress stare them in the face, and where thousands are engaged in business, not only those of a different persuasion, but of their own, most sensibly feel the smart and suffer by their failures; which amounts to a proof, that the Catholic religion, or the religious principles of its members, have no concern in their misconduct, as is obvious to the meanest capacity.

In short, to comprise all that has been said in few words, from the charge made against us on the one hand, and from the demeanour of the Roman Catholics on the other, it will appear, that our Adversaries have slipped insensibly into a dilemma, which must unavoidably involve them in a manifest Contradiction, from which even the most subtle argumentation cannot extricate them, viz. That we *are* Roman Catholics, and, That we are *not* Roman Catholics, at the same time. That we *are* Roman Catholics (or Papists) our Adversaries themselves assert; that we are *not* Roman Catholics, or Papists, is equally evident from the Principles which they impute to Roman Catholics or Papists, which *we* neither profess nor practise. On the contrary, we disavow, abhor and detest them; and consequently, we are no longer, in fact, Papists or Roman Catholics, according to our Adversaries, as we absolutely renounce those fictitious Principles, with which Roman Catholics are most unjustly and undeservedly charged.

Hence our adversaries must allow, either that we, who are called Roman Catholics, must have deserted and renounced the Catholic religion during the period of near an hundred years past, and do now actually renounce it, whilst we have acted, and continue to act, in direct opposition to its tenets

tenets and principles, as stated by our adversaries; and, consequently according to them, we are not Roman Catholics; or if we are, it evidently follows, that the Roman Catholic religion, which we profess, upholds no such damnable doctrine. The first is glaringly false and absurd; the latter is the truth: for the Catholic religion, in the most solemn manner, censures and condemns such vile and shocking tenets*; and agreeable to its real and genuine principles, we, its professors, have demeaned ourselves humbly, peaceably and friendly; and as such, have and do prove ourselves staunch Roman Catholics.

I conjure you then, Catholic reader, to continue the same laudable conduct: you may, indeed, be aspersed or ridiculed by some, for adhering strictly to your religious tenets; but remember the words which our Redeemer addresses to you: *You shall be odious to all men on account of my name; but he that shall persevere to the end shall be saved*†. Let no invectives, misrepresentations or calumnies whatever, cause you to swerve from the duties of religion, or induce you to infringe, in the least, upon peace and good order; carefully shun the least encroachment on the virtue of charity, which requires, that we shall love even our persecutors, and pray for them, as Jesus did for his, when expiring upon the cross.

Remember also, since it is the will of God, that others enjoy temporal blessings which you do not, that you must, under pain of forfeiting the perpetual enjoyment of heavenly goods, infinitely preferable to those of a fleeting, inconstant world, submit to the will of heaven, and comfort yourselves in the words of the royal psalmist: *Some trust in chariots, and some in horses; but we will call upon the name of the Lord our God**.—Our help

* To be seen more fully in chap. xi.

† Matth. x. 22.

* Psal. xix. 8.

is in the name of the Lord, who made heaven and earth††.—Many are the afflictions of the just; but out of them all will the Lord deliver them†. Since, therefore, our Inclinations, our Religion, our Declarations, and our Conduct, loudly proclaim the uncharitable charge to be false and groundless; its authors will not, 'tis hoped, in future, be so barefaced as to advance such notorious falsehoods, which, the smallest child, who knows any thing of his catechism can in truth contradict.

If all this will not satisfy them, let them consult even those who have renounced the Catholic religion, from whom they may learn that it is by no means a principle of the Catholic doctrine, "that it is lawful to cheat, or meritorious to murder those of a different religion;" and that such shocking doctrine is neither publicly nor privately inculcated by their priests, but quite the reverse; for, abstracting from the laws of God, the laws of the land, the laws of reason and humanity, to which they are subject, and which strictly forbid the heinous crime, the Canon law so severely censures any ecclesiastics who are so unhappy as to be guilty of Murder, that they incur an Irregularity, whereby they are debarred from ever exercising any ecclesiastical function; nor can they, notwithstanding a sincere repentance, be again restored but by a *Papal* dispensation, which is very seldom granted. Thus to deter Ecclesiastics from being guilty themselves, or advising others to commit the atrocious crime of Murder †.

These

†† Psal. xxiii. 3.

† Psal. xxxiii. 20.

† The pretended misconduct of the Roman Catholic clergy, during the troubles of Ireland, which began in the year 1641, is the principal calumny invented and urged by their enemies to criminate them. The charge, however, will appear false from the following extract:

"That the *Papish Ecclesiastics*, far from encouraging, did endeavour to prevent, early in this Rebellion, all acts
" of

These calumnies are not only unjust and anti-christian, but ungenerous also, by endeavouring to blacken an harmless people, with a view to render them still more odious, who are already galled to the quick by *penal laws*. Their base and false insinuations tend (and perhaps are intended) to inflame the minds of those who are inclined to commiseration and lenity towards their fellow-creatures; who are fond of making it our Interest as well as our Inclination and Duty, to love our rulers; and render the Roman Catholics useful members to society.

It is then humbly hoped, that they who are open to conviction and willing to view the actions of their neighbours with an impartial eye, will not permit themselves to be deceived, or unduly influenced,

"of cruelty and injustice, by strictly forbidding them under the severest penalties that they could inflict, is manifest from the acts of the general congregation of their Prelates at Kilkenny, in May 1642, extant in Sir John Borlase;" (a Protestant historian and one of the Lords Justices in the memorable year 1641, in his appendix to the history of the *Irish Rebellion*) "wherein among many other orders for that humane and christian purpose, may be found the following:

"We will and declare all those that murder, dismember, or grievously strike; all thieves, unlawful spoilers, Robbers of any goods, Extortioners, together with all such as favour, receive, or any ways assist them, to be excommunicated; and so to remain, until they completely amend, and satisfy, no less than if they were namely proclaimed excommunicated.

"It was also ordained by that congregation, That all and every such as from the beginning of the war, had invaded the possession of Goods, as well moveable as immoveable, spiritual or temporal, of any Irish Protestant, not being an Adversary of this cause, and did detain them, should be excommunicated.

"Here is an authentic and unanswerable proof of these Ecclesiastics just and humane regards to the Protestants of Ireland, in that distracted and miserable conjuncture."

Historical memoirs of the Irish Rebellion in the year 1641, extracted from Parliamentary journals, State Acts, and the most eminent Protestant Historians, p. 156. Printed in the year 1758, Dublin.

fluenced, by the false and groundless suggestions of Calumny and Malice, *laying to our charge many and weighty Accusations, which they cannot prove**; as the *Jews* did against St. Paul.

I say, laying to our charge what cannot be proved; for, is not the good behaviour of Roman Catholics notorious to the whole kingdom? If a few have misbehaved, it is equally notorious, they are mean and ignorant, little acquainted with the principles of their religion, and much less observant of them; and consequently 'tis not surprising they should, at times, prove refractory to the Laws of God and Man. It is not from the low bred ignorant members of any religion or sect, we are to learn their respective principles, but from their catechisms, their teachers, and such as have had the advantages of a liberal education and Christian instruction.

All those of the Catholic religion who have had these advantages, will unanimously declare, in all parts of the world, that they sincerely abhor and heartily detest the base and wicked principles, with which they are as basely charged, by those, who are as uncharitable as they are ignorant. For, if our approved authors are consulted, they will be found

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* Acts xxv. 7.

§ The Sovereign Pontiff, Pope Clement XIV. in his circular letter, which begins, *Cum Summi Apostolatus*, addressed, on 28th day of December, in the Year 1769, to all the Catholic Bishops of the Universal Church, in all parts of the world, on occasion of the late Jubilee, wherein he informs them, "Scripture and Tradition are those sources of Divine Wisdom, from which only we can draw every necessary Guidance either for our belief or conduct.

"For these are the two most valuable Instruments, wherein is comprised every thing relating to religious worship, moral discipline, and a virtuous conduct of life. From them we acquire a knowledge of the profound mysteries of religion, and of the offices of piety, equity, justice and humanity. From them we learn the duties we owe to God, to the church, to our country, to our fellow citizens, and to the rest of mankind. By them we clearly understand, that the laws of

"true

to inveigh in the strongest terms against those damnable principles, with which they are so unjustly and cruelly branded. If individuals, who may be supposed to know any thing of their belief or tenets, are questioned concerning the absurd doctrines of which they are accused, they will loudly proclaim their abhorrence of them, and that such principles never were inculcated by their priests, either in public or private. If so, with what face can they be charged with professing and espousing such principles of religion as they never before heard of! Is it not strange and unjust, that our adversaries shall attempt to forge what principles they please for us, and force us, as it were, to adopt them, though we never so much as heard of them before, save from their uncharitable misrepresentations!

It has been ever allowed, that the proselytes or professors of any sect or religion whatever, ought to

“ true Religion, are the most solid and firm support of our
 “ civil and social rights; this is the reason that there has scarce
 “ been ever a person, who oppugned the sacred institutions of
 “ Christ, who at the same time did not to the utmost of his
 “ power disturb the public tranquillity, renounce allegiance to
 “ his sovereign, and reduce every thing to a pernicious state of
 “ anarchy and confusion. For there is so close a connexion be-
 “ tween the rights of divine and human power, that all, who
 “ are conscious of the power and authority of kings, being con-
 “ firmed by a sanction of the Christian law, with cheerful minds
 “ pay obedience to their sovereigns, revere their power, reve-
 “ rence and respect their dignity.

“ And really considering the divine institutions in this point
 “ to be equally interesting to the preservation of the public tran-
 “ quillity, as to the salvation of souls, we are thereby induced
 “ earnestly to exhort you, venerable brethren, that next after
 “ God and the sacred rites of the divine worship established in
 “ the Church, you will turn all your thoughts and care to in-
 “ spire the minds of the people with a spirit of submission and
 “ obedience to their sovereign princes. For they are placed in
 “ a more eminent station above the rest of mankind, as guar-
 “ dians of the public weal, and to maintain the laws of Equity
 “ among their subjects. *They are the Ministers of God unto*
 “ *good. It is not in vain they carry the sword, being avengers*
 “ *to execute wrath upon him that doeth evil.*”

to be best acquainted with their own tenets, whatever they may be. If imaginary tenets only are framed and considered, at the option of every writer, how can the real principles of the heterodox believer be in fact refuted? To proceed regularly, their principles should, as we have already observed, be known from their catechisms, as well as from the general voice of the most intelligent and informed of that profession; which, when once properly avowed, they are then brought to the touchstone of the gospel, and thence must appear true or false. This small indulgence is denied to Roman Catholics, who, though incontestably the greatest and most illustrious society upon earth, yet truly their principles must not be, as they really are, and have been for seventeen hundred years and more; but such as an handful of slanderers think proper to report them at an hour's warning! A shameful absurdity! A base ungenerous proceeding!

When Catholic writers attempt to confute the novelties of sectaries, their opinions are fairly and candidly set forth, and quoted from the learned of that sect; but they never yet attempted to forge principles for those they would mean to confute; and if such an attempt should be made, they would soon be checked and refuted by those even of their own persuasion, for their ungenerous and uncandid behaviour; who, as it is notorious, are as violent against each other, as against the declared enemies of the Catholic church, if they appear to swerve from the truth, or at all misrepresent it. 'Tis to be hoped then, that our adversaries will allow us the liberty of declaring our own principles, and that they are such as we believe and profess them to be, and not what they think proper to invent and forge for us.

In fact, what man in his senses shall pretend to know the principles of the Catholic Religion better than those learned fathers and holy doctors of the Church? Those brilliant lights, those eminent divines, those celebrated writers, who appear so frequently

quently in the Catholic Church, to the admiration of the most learned of our adversaries, throughout the whole globe of the earth! These bright luminaries have taught, and do teach, in their writings, with the church, from the pulpit, and occasionally in conversation, that it is highly criminal to consent, even by thought, to such atrocious actions as we are charged with, much more to reduce them into practice. But to what resources must they not have recourse, who are determined to criminate and revile at any rate!

I know some persons will say, If Catholics were so peaceable as they are represented, how come so many mobs, of which the Papists form, at least a great part? As to the northern Mobs, 'tis to be hoped the Papists (as they are pleased to call us) will not be charged as principals, or perhaps at all accomplices. Mobs indeed have arisen in the Southern parts of the kingdom, and doubtless many nominally Catholics, have been induced to join the outrageous assemblies, from various motives, some perhaps from the want of employment, but by no means from the principles of their religion: idleness is the parent of folly and vice.

Perhaps the immorality, which rages particularly amongst the lower orders of people, may be justly ascribed to another cause, viz. the immoderate use of spirituous liquors: the artist, the mechanic, the labouring man, nay the peasant and cottager, who all exist by industry, are generally attached to the baneful liquor, which either renders them senseless and stupid, or affects them with a temporary madness, that exposes them to the perpetration of any kind of wickedness: besides the liquid poison evidently impairs reason, weakens the senses and enervates the whole frame, so as to render them not only useless members of society, but a curse to their famishing families. Would to God the wholesome beverage of sound malt liquor was temperately

rately substituted in the place of that flow but certain poison: 'tis then they would become sober Christians, peaceable subjects, tender parents, affectionate husbands and useful members of society. In short, health, competence, and length of years would await them in this life, and such rational Christian conduct would be one certain means towards forwarding their eternal happiness in the next. But let us revert to our subject.

Not many years ago, there have been dangerous Mobs, computed at twenty or thirty thousand men, at a time, in the very city of Naples, the seat of government, who, from a want of employment or industry, had recourse to the unlawful methods of illegal associations and dangerous insurrections, in order to prevent the laying on of an additional tax on the necessaries of life, which they afterwards had reason sorely to repent. Yet their outrageous misconduct was never imputed to the principles of their religion. The King, Nobles, Clergy, &c. who all professed the Catholic religion, perfectly well knew it taught quite the reverse. They clearly saw, that the want of employment and industry was the source of those *Lazaroni's* misconduct; and, therefore, wisely resolved to employ them in works profitable to themselves, and useful to their country: by which means, the well-disposed became satisfied in themselves, and useful members to society; whilst the turbulent and rebellious were deservedly kept in awe by the sword of justice.

In short, our adversaries in general, by their conduct, manifestly counteract the charges made against us: for if our principles be such as they are represented, viz. "that we think it meritorious to murder Protestants, or those of a different persuasion; and that faith is not to be kept with them;" how comes it that Protestants support a neighbourhood, and seek alliances with Catholics? that they have any dealings with them, or that they venture

to

to dwell under one roof with them? It is evident, they keep a friendly correspondence with Roman Catholics both in city and country; that their dealings together are very extensive; and that they frequently reside in one house with Catholics, as lodgers or guests. Hence it is plain, that Protestants apprehend no danger, either from the inclination of Catholics or the principles of their religion.

Nay, do they not frequently make choice of Catholic servants, preferable to those of any other persuasion, upon this principle: that if they cheat or rob their masters, to which servants in general are much prone, they stand a better chance of having the injury repaired by them than by any others; "because," say they, "their priests will oblige them to restitution."

In a word, do not Protestants of distinguished characters frequently travel into Catholic countries, and visit Rome itself, where they are convinced from experience, that the Pope, Catholic Princes, Clergy, &c. treat Protestants with the same charity and politeness that they do those of their own communion. Hence, many noble personages have been happily disabused abroad of those prejudices contracted at home; as they nobly and candidly confess. Thus do stubborn facts, and the positive declarations, even of Protestants, evidently contradict the uncharitable charge.

It must appear glaring then, to every man, if his mind be not seared against conviction and truth, that the misconduct of a Catholic is not to be imputed to the principles of his religion, but to some of those local causes which, upon a due investigation, are found to arise, in all countries, in like circumstances*.

These

* Since the first publication of this Essay, in 1772, indisputable proofs have been given by the Legislature, of their reliance on the solemn oaths of allegiance, sworn by the Roman Catholics

These brief remarks may suffice to remove from the minds of some, those unjust sparks of prejudice, which have been attempted to be fanned into a flame, by the envenomed, uncharitable and false productions of others, even in common news-papers; which formerly were intended for amusement and instruction, but are now frequently become the vehicles of calumny, slander, and falshood. And certain it is, let our adversaries think as they may, that any Catholic who wounds the reputation of his neighbour, let his religion be what it may, cannot be admitted to the sacraments, till he has first made, or faithfully promises to make, a proper reparation as soon as in his power; and also solemnly promises, in the presence of God, never more to be guilty of the like. If others were to make use of some such precautions, our ears would not be daily defiled with so many breaches of Christian charity, nor should the reader's mind be infected with such base and uncharitable insinuations.

C H A P.

lics of this kingdom: for, Parliament having wisely enacted a law, in the year 1773, to enable persons of every persuasion to give a test of their allegiance to our most gracious sovereign King George III, the Roman Catholics cheerfully stepped forth to give the desired proof of their allegiance: And so convinced was the Legislature of the sincerity of their civil faith, thus solemnly pledged, that in the years 1778 and 1782 many of the most penal grievous laws were humanely repealed, to the immortal honour of that benevolent and enlightened body.

CHAP. IX.

Oaths of Monopoly, Combination, and such like, unlawful.

IT has been already remarked, that they who have unhappily sworn to do a bad action, sin grievously by taking such oath, and redouble the sin by keeping it. Hence, how wicked the combination oaths so frequently sworn by journeymen, in the several branches of trade, to the manifest injury of their masters, and more especially of the public in general, though their wages are settled either by law or custom. This infatuation of journeymen is much to be lamented: with regret we view them frequently combining against their masters for an encrease of wages, on every report of a demand or orders being received for goods. It must be admitted their wages ought to be reasonable, and proportioned to the different branches of trade, and circumstances of times: but journeymen should not, by illegal combinations, which are punishable by law, obstruct the blessings expected from a free trade: for, by an unreasonable advance in their wages, the manufactures come so loaded to market, that strangers are enabled to undersell us not only at foreign, but even in our own markets. Daily experience evinces this to be the case; which must, in time, evidently put a stop to our manufactures, and of course terminate in the ruin of both masters and journeymen. The fact is, the wages of journeymen are, in general, just and reasonable, but their conduct is unreasonable: they would fain extort wages adequate to their extravagance: they expect that the wages of three or four days in the week, on which they think fit to labour, should be adequate to support them the remainder of it,

it, in idleness, dissipation, and drunkenness, to the ruin of themselves, their families, and, at length, trade itself. This is not only unreasonable, but immoral too. How uncharitable, also, the oaths of Monopoly, whereby some tradesmen would fain engross a manufacture to themselves exclusively, whilst they view their fellow-tradesmen and families, though able and willing to labour, destitute of the common necessities of life: nor are dealers or manufacturers less culpable, who combine not to vend their wares, unless at such exorbitant prices, as put it totally out of the power of the poor to purchase them; for thus they are the means of reducing their fellow-creature to the unhappy dilemma, of either stealing or starving: shocking alternative!

The daily complaints against forestallers and monopolists, are many. The former make it their business to infest every road or avenue leading to markets or towns, particularly the metropolis, where they anticipate the markets, by purchasing on the high way or roads, in order to sell in the markets, at a very advanced price, to the great injury of the public, and the poor in particular. The monopolist also endeavours to engross to himself the article he deals in, with a view to extort whatever extravagant price he can. Monopolists and forestallers wish, at times, to cloak their evil doings with the insidious semblance of an open, free market, by exposing, in the public markets, their wares to sale; suppose bread, corn, meal, meat, or other necessities of life. Whilst, in fact, these greedy gentry are previously agreed amongst themselves (which they frequently seal with an oath) not to sell their several articles, though in time of the greatest scarcity, under certain high prices beyond the reach of the poor. It is indeed just for every man to expect a reasonable profit by what he fairly sells; but to take advantages of a dearth, nay, often to create an artificial scarcity, by hoarding what they can have a reasonable profit on, in order to extort an extravagant one, particularly

larly from those who cannot afford it, is really grinding the face of the poor. God, their protector, frequently punishes, even in this life, such uncharitable wretches, by visiting their hoarded properties with a variety of plagues and mischances: their bread frequently becomes mouldy and loathsome; their corn and meal are often destroyed by vermin; their meat by stench and worms, their clothing by moths and rottenness: or, as royal David says: *The Lord sent amongst them divers sorts of flies, which devoured them and sent upon them the wrath of his indignation* *. Or, as St. James says, *Your riches are corrupted, and your garments are moth-eaten* §.

These uncharitable combinators and greedy monopolists also illegally assume the power of a Justice of the peace, by tendering oaths to each other, frequently threatening death and destruction (not unlike the menaces of the Jews to St. Paul) to such as will not coincide with them, and join in their unlawful combinations: though the industrious peaceable man, satisfied with a small and sober pittance, is willing to eat his bread in the sweat of his face: such oaths are unlawful, they are null and void. But, what shall we think of those deluded people, who under the specious pretence of a combination oath, perhaps taken over their cups, seduced inadvertently, through malice, or no matter how, think themselves obliged to commit the most horrid crimes! destroying their neighbours goods, maiming their cattle, or perhaps stealing them, burning their houses; nay, sometimes burying the proprietors alive, or perhaps putting a more speedy period to their lives, by a violent death: and all this under the pretence, either of having taken an oath to that purpose, or as a remedy perhaps against pretended oppression. But these unhappy people ought seriously and timely to reflect that an oath neither should, nor can be the bond of iniquity, or an incentive to crimes subversive of all law.

* Psal. lxxvii.

§ Chap. v. 2.

laws divine and human, and which, if perpetrated, must be at the hazard of their lives. It is highly criminal to take such oaths, and much more sinful to keep them, as has been already set forth.

Yet such has been the unhappy conduct of many unfortunate wretches, stiling themselves occasionally *White Boys* and *Right Boys*, who, under the colour of redressing grievances, formed associations, tendered oaths to each other, and sometimes forcibly to their peaceable neighbours; in consequence whereof, they ignorantly thought themselves bound to adopt and pursue every wild and iniquitous scheme whatever, how offensive so ever to God, fatal to themselves, injurious to their neighbour, or subversive of public peace and good order!

Though every good citizen, every sensible man detested their abominable conduct, yet the Roman Catholic Bishops, in whose districts particularly these wretches appeared, beheld their immoralities with deep concern and horror, from a just apprehension of the fatal consequences that must inevitably attend their misconduct. The zealous pastors warmly exhorted their respective flocks from the altars, and by their pastoral letters, earnestly admonished the absent, to be converted from their evil ways. I cannot better represent their feelings and exertions for the reformation of the deluded multitude, than by selecting two from the several pastoral letters, published by different Roman Catholic Bishops on the alarming occasion. The first was published on the 12th of November 1784, by the most Rev. Dr. Troy, then Catholic Bishop of Ossory, at a time that the spirit of White-boyism raged to an alarming degree: he addressed it to them, through the medium of the Clergy, of which the following is a copy:

“ To

" To the Reverend Pastors and other Roman Ca-
 " tholic Clergy of the diocess of Ossory.

" REVEREND SIRs,

" YOU are to publish the underwritten exhorta-
 " tion to your respective congregations, as intelligibly
 " as possible, on the three Sundays immediately fol-
 " lowing the receipt thereof. I rely on your experienc-
 " ed zeal and prompt compliance with my present
 " requisition: and referring you to my circular
 " letters of the 27th of January, and 11th of
 " October, 1779, on the same disagreeable subject,
 " am, Reverend Sirs, your very humble servant
 " in Christ,

" KILKENNY,
 " 12th Nov. 1784.

" JOHN TROY."

" DEAR CHRISTIANS,

" AT this particular time, when the blessings of
 " peace and a plentiful harvest, should warm the
 " hearts of Christians with becoming gratitude to the
 " Father of Mercies, and excite a spirit of industry
 " amongst all ranks of people, we are much con-
 " cerned to observe a spirit of riot and disorder per-
 " vading many of our communion in several parts
 " of this county and diocess. Unmindful of the
 " untimely and ignominious death of their relations
 " and acquaintances, formerly distinguished by the
 " execrable appellation of *White Boys*, and deaf to
 " the dictates of reason and religion, constantly en-
 " forced by our exhortations from the altars, they
 " are endeavouring to renew the horrid scenes of
 " confusion and bloodshed, which disgraced this
 " part of the kingdom not many years ago. They
 " again seem to glory in the opprobrious name of
 " *White Boys*, and have lately assembled at unsea-
 " sonable hours, and in different parties, sounding
 " their

“ their riotous horn. They have presumed to administer oaths of combination, and proceeded to barbarous acts of violence against the persons and properties of several individuals. In a word, they notoriously violate the most sacred laws, and equally despise the injunctions of their spiritual and temporal rulers. Such accumulated enormities call to Heaven for vengeance, which will most assuredly fall on the deluded offenders, if they do not speedily expiate their crimes by sincere and exemplary repentance.

“ As our silence upon this occasion might be misunderstood by ignorant, or sinistrouly interpreted by malevolent persons, we think it highly incumbent on us to declare, as we do hereby most solemnly, in the name and by the authority of our holy mother the Church : First, that the association oaths, usually taken by the misguided and unhappy wretches called White Boys, are bonds of iniquity, and consequently unlawful, wicked and damnable : they are not, therefore, binding in any manner whatsoever. Secondly, we in like manner declare, that we condemn, abhor and detest the above-mentioned outrages, as contrary to the maxims and canons of our holy religion, destructive of the public peace, injurious to private property, and subversive of every law.

“ Finally, we regard such of these deluded offenders, who call themselves Roman Catholics, as scandalous and rotten members of our holy Church, from which they have been already cut off, by the sentence of excommunication, solemnly denounced against them, on the 17th of October, 1779, in all the chapels of the dioceses.

“ We cannot conclude without beseeching you, dearest Christians, to join us in fervent and constant prayer, for the speedy conversion of these unthinking creatures. Their condition is truly deplorable : In this life, exposed by their nocturnal

“ nal excursions and wanton depredations, to sickness, loathsome imprisonment, and an infamous death; whilst in the next, their obstinacy will be punished with endless torture.

“ May our gracious God, by his efficacious grace, avert this greatest of evils, and thereby prevent the bitter recollection of their having disregarded our timely and pastoral admonitions. We shudder at the very apprehension of the manifold evils, which must necessarily ensue to themselves, to their families, and to their country, from a continuation of their unwarrantable proceedings.

“ It being equally our wish and duty, to promote the happiness of mankind in general, and that of our country and flock in particular; we shall invariably conduct ourselves in a manner becoming ministers of the gospel, and members of society: uninfluenced by fear or any worldly consideration, we are determined to adopt such further means as shall be found conducive to the above-mentioned, and other great objects of our ministry.”

This timely and zealous address to the deluded White Boys, met the approbation and thanks of the first personages of the kingdom; * and of every man who wished the suppression of outrage and disorder. It had the desired effect on the infatuated multitude: their phrenzy began to abate; they resolved to decline *White Boy* associations, and to detest their unlawful oaths: they became amenable subjects, good neighbours, and exemplary Christians. Thus, by God's blessing, was the desirable reformation almost universally effected.

* As appears, amongst others, by a letter from the Right Hon. Mr. Orde, Secretary to the late Duke of Rutland, then Viceroy of Ireland, and written by his express command to Dr. Troy, dated 20th of November, 1784.

But behold the instability of the human heart: not much more than a year had elapsed, when a dangerous and unprecedented combination, under the denomination of *Right Boys*, sprung up in the county of Cork, in February 1786, not only against Parsons and their Proctors, but likewise against Priests, on the alleged exorbitancy of their dues, and the rigorous method of exacting them; † which combination rapidly spread through all Munster, notwithstanding the great exertions of its zealous Prelates to stem it. Nay it reached the adjacent diocesses: Ossory consequently, notwithstanding its recent conversion, caught the spreading infection: which was propagated on much the same principles with those of *Whiteboyism*, viz. that to enable them to redress grievances, they should swear to implicitly obey the imperial dictates of *Captain Right*, though evidently grounded on unparalleled acts of cruelty and injustice: deceitfully persuading the deluded victims, that the *Right Boy* oath, though taken, even by compulsion, was absolutely binding. To disabuse the people of such unchristian principles, and set them truly right, gave birth to the following brief, but instructive letter:

“ DEAR BRETHREN,

“ WE deem it highly incumbent on us, when
 “ the contagion of a most scandalous and unprece-
 “ dented combination has spread rapidly, from dis-
 “ tant parts of the kingdom, to this county and
 “ diocess, to declare, as we do hereby, in the name
 “ of

† Whether any of the Clergy of the Roman Catholic persuasion in Munster, have been guilty of the charge, the author will not pretend to say, but can in truth assert, that on such a report being spread, the Roman Catholic Prelates of that province assembled at Corke, in June 1786, and formed such regulations as tended effectually to remove every real cause of complaint in that particular, which should, on a strict examination, be found to exist within their respective districts.

“ of God and the Catholic Church, that the oath
 “ administered by the wrong-headed and misguided
 “ wretches who call themselves *Right Boys*, is
 “ contrary to the commandment of Almighty God,
 “ the canons of our holy Church, and laws of the
 “ land, and of course, is not only illegal, but wick-
 “ ed and abominable. We have frequently explain-
 “ ed this doctrine of the Church concerning com-
 “ bination oaths in general; and declared they
 “ cannot be justified on any pretext whatsoever.
 “ If they think themselves aggrieved, they ought
 “ to remonstrate to their superiors, whose inclina-
 “ tion, as well as duty, it is to hear them patiently,
 “ and relieve them effectually, in case their com-
 “ plaints are well grounded. But, if instead of
 “ appealing to the justice and humanity of their
 “ rulers, they shall obstinately persevere in their
 “ fruitless endeavours to intimidate them, by their
 “ tumultuous meetings, by tendering unjust oaths
 “ and other lawless proceedings; they may be as-
 “ sured, that instead of obtaining redress, they
 “ will experience the indignation of Heaven, the
 “ censures of the Church, and the extreme rigour
 “ of violated laws. Such weak, deluded, or wicked
 “ persons of our communion, as have entered into
 “ this execrable combination, have sinned by taking
 “ the oath: and whether they have taken it forcib-
 “ ly or freely, will sin still more heinously by
 “ observing it. This is the invariable doctrine of
 “ the Church. This has been our constant lan-
 “ guage whenever a spirit of combination prevailed
 “ amongst *White Boys*, tradesmen, or any other
 “ class of our people. We conjure you, therefore,
 “ most earnestly, again and again, to desist from
 “ disturbing the public peace, and scandalizing our
 “ holy Religion and her Ministers, by despising their
 “ admonitions, which if duly attended to, will pro-
 “ mote the good of society in general, and the par-
 “ ticular happiness of every one amongst you, in
 “ this

" this and the next life: which are the constant
" objects of our fervent wishes and prayers.

" KILKENNY, " JOHN TROY."
" 15th Aug. 1786.

A few months after the publication of this letter, the above-named Prelate was translated to the Arch-Diocese of Dublin, viz. on the 27th of November following. The exhortation, however, ceased not to produce happy fruits amongst the people; and we are happy to find, they have been brought to maturity by the zealous and prudent exertions of their present worthy Catholic Bishop, the Rt. Rev. Dr. Dunne.

It would indeed be an act of injustice to withhold the tribute of praise from the Roman Catholic Peers, Gentlemen and others, who, actuated by a due sense of their duty to God, love to their country, and allegiance to their sovereign, used their best and effectual endeavours to suppress and quiet the alarming insurgents; particularly that worthy nobleman, the Rt. Hon. Lord Viscount Kenmare, whose indefatigable exertions tended so fully to the suppression of riots among the deluded people in the South, as merited a letter of thanks from the Rt. Hon. Lord Sydney, one of the Principal Secretaries of State, by order and in the name of our most gracious Sovereign.

The infatuated people, whether *Right Boys* or *White Boys*, are known to plead, as an excuse for their excesses, that they were harassed and oppressed by either their Landlords, the Clergy, Tithe-Farmers or Proctors. How far either have been guilty of oppressing the poor, is not the intention of the Author to investigate, but shall leave it to those who have both power and ability to make the desired enquiry: he is, however, warranted to say, that the wilful oppression of the poor is a damnable crime in any description of people, and much more so in the

the Clergy of any denomination. We can scarcely suppose any set of men, professing to teach and preach the gospel of Christ to others, could be so far strangers to the practice of charity and benevolence, as not only to neglect, but even oppress the poor who have ever been taught to regard the Clergy as their comforters in, and protectors against, every species of oppression. Nay, the poor believe they have a right to look up for comfort and relief, to such of the Clergy particularly as derive a redundancy from the Church.

But if it so happen, that some of the Clergy (and it is hoped they are very few) not only prove deaf to the cries of the poor, but even oppress them, or that they shall be oppressed by any other description of people, this will not justify the poor in having recourse to unlawful means for redress: they ought, with humble submission to the will of God, wait relief from him: He it is who holds in his hands the hearts of the great and rich ones of the earth; nor will he permit the founded complaints of the poor to remain unredressed: He will either mercifully inspire our Legislature and Rulers to enquire into and redress their real grievances, or will take the favourite cause of the poor immediately into his own all-powerful hands: for as the royal prophet says: *Many are the afflictions of the just, but out of them all will the Lord deliver them.* *

They ought not to be judges in their own cause: for such a system would be, and evidently has been, productive of anarchy, disorder, and bloodshed: it would be subversive of all law, order and subordination; it would be, at once, to establish a legislature of their own, and to act the part of judge and executioner. Nay, on the contrary, their duty, as Christians who hope for salvation and as subjects who hope for protection, is, to be subject, as St. Paul says †, to higher powers.

* Psal. xxxiii. 20.

† Rom. xiii.

for there is no power but from God; and the powers that are, are ordained of God. Therefore he that resisteth power, resisteth the ordinance of God. And they who resist, bring damnation to themselves. . . . Wherefore be ye subject of necessity; not only by reason of wrath, but also for conscience sake.

Besides, such illegal and unconscionable doings exasperate Government, and justly draw its punishments on the guilty: And a perseverance in the atrocious misconduct, must blunt the feelings, and relax the exertions of some most respectable characters, who have humanely stepped forth, and powerfully pleaded the cause of the poor.* If they apprehend themselves in any shape aggrieved, let them seek relief from justice or law; if not equal to this, (often indeed too arduous a task for the poor) they have no safe alternative left, but to patiently submit to the wise dispensations of Providence: the trial is for their good; and they ought to regard their sufferings as a just punishment from the Almighty for their daily offences. In short, let them address fervently the throne of mercy, the sure source of relief, and the Lord will in due time relieve them. *Because he hath hoped in me, says the Lord, I will deliver him; I will protect him, because he hath known my name. He will cry to me and I will hear him: I am with him in his trouble: I will deliver him, and I will glorify him.*† What unspeakable comfort for a Christian, who bears his trials and oppressions with resignation and patience! But to fly in the face of God's law, and that of the land, for a redress of grievances, is sinful in the highest degree, and by no means the method

* Particularly the Rt. Hon. Henry Grattan, in his celebrated Speech, delivered in the House of Commons, on the 11th of April 1788, printed by William Gilbert, wherein he says:—"As to the Southern peasantry, all I ask on their part is peace. If the White Boys break out again, I give up this business, I will be the first to support strong measures of coercion."

† Psal. xc. 14, 15.

method to obtain the desired relief: and to attempt binding themselves, by the sacred bond of an oath, to commit such outrages and atrocious crimes, is to aggravate their guilt beyond measure, and barring up every fair avenue to redress, either from God or man. In a word, they ought frequently and fervently to call upon God's most powerful name, that they may be enabled to bear, not only crosses and trials, but, were it necessary, even death itself with resignation, for its glory: saying with St. Paul, *for my part I am ready, not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus.* *

A licentious notion has prevailed frequently amongst those of a lower sphere of life, and which, I fear, has proved too often the means of spiriting them up to commit excesses. It is grounded on this envious principle: that all men should be equal, that there should be no distinction amongst them, that all should equally share the comforts of life: and thus to level all mankind into one mass of confusion and disorder. Not only sacred writ, which gives us this counsel; *envy not the man who prospereth in his way,* † but even a little cool reflection will, at once, disclose the absurdity of this idea: for the poor, whom Providence has placed in an humble, lowly state (and poor are to be found in the most plentiful countries on earth), cannot expect to rise immediately from their narrow circumstances into redundant affluence, which they perceive others enjoy: And though we know many cottagers, labourers, and some of the lowest class have, at times, by their sobriety and honest labour, merited God's blessing on their endeavours; and, from almost abject poverty, have risen gradually into affluence, and now abundantly enjoy the sweets of their honest industry: (every county, city, town and village in this kingdom exhibit proofs of this pleasing truth):

* Acts xxi. 13.

† Psal. xxxvi. 7.

yet those poor, who become gradually rich, are, and will be succeeded by other poor, and a succession of them will be ever kept up; for so the beautiful order of Divine Providence has ordained it, and indeed most wisely: for, if all were rich, who would work for them? if all were poor, who would supply them? there always was, and ever will be, poor to serve and toil for the rich, whilst the rich are enjoined to protect the poor, and faithfully reward their labours. Thus do they mutually depend on each other, each standing in need of the others assistance. Therefore, *envy not the man that prospereth in his way*: for as the royal Phophet says: *better is a little to the just, than the great riches of the wicked.**

It must indeed be admitted, that the allowance generally made to a laborious and most useful part of mankind, the peasantry of this country, is in general too scanty for the payment of exorbitant rents, purchase of dear provisions, clothing for themselves and families, &c. but, if even this scanty pittance be curtailed, by the cruel inhumanity of their avaricious employers, the trial is really severe; their submission however to the will of God, on this occasion, is absolute and indispensable; but it cannot fail, in due time, to procure for them protection and relief from his all-powerful hand: for as St. James says, *Behold the hire of the labourers, that have reaped your fields, of which you have defrauded them, crieth out: and their outcry hath reached the ears of the Lord of Hosts.†* Wherefore let me conjure such of you, my brethren, who may be oppressed, to wait the will of the Lord patiently, and say not, *I will return evil*; but *wait for the Lord, and he will deliver thee.‡*

Charge the rich of this world, says St. Paul, not to be high-minded, nor to trust in uncertain riches, but

* Psal. xxxvi. 16.

† Prov. xx. 22.

‡ Chap. v. 4.

but in the living God. . . . to do good, to be rich in good works, to give easily, &c. § Hence, whilst we deem it necessary to exhort the poor to bear their trials with Christian patience, and due submission to the laws of God and those of the land: we must, in obedience to the command of St. Paul, charge and admonish the rich ones of this world, to beware of grinding the face of the poor, who are their fellow-creatures, and perhaps more acceptable to God than themselves: the opulent should endeavour to be *rich in good works, to give easily* and frankly to the poor, when distressed. The omission of this duty in the rich, often exasperates the poor, and induces them to take unwarrantable steps, of which they have had reason sorely to repent: and which the rich should ever regret, for giving the occasion, by withholding relief from them. It is frequently remarked, that the rich, who are humane and charitable, seldom experience any disturbance or ingratitude from their indigent neighbours: nay, on the contrary, the native Irish seem highly grateful for every favour, and frequently expose their lives for the protection of their generous benefactors.

This reflection may serve to rouse, even in self-interested worldings, sentiments of charity and benevolence towards their distressed brethren. But, where they are insensible to such feelings, let them remember, that they themselves are perhaps the cause of exasperating a distressed people to commit excesses: for hunger and oppression often cause the sufferers to become desperate; and to regard the rich glutton [as little, as he proves oppressive or unfeeling to their cries and wants. We ought to look on our neighbour, though poor, as an human being like ourselves: that he has the same natural feelings we have; and therefore we are to judge of his feelings from the effect a similar conduct from others, would have on ourselves; according to the saying

saying of the wise man : *Judge of the dispositions of
by neighbour by thyself.**

This is human nature ; which we find occasionally
break out in times of distress, in all countries, in de-
spite of all laws both divine and human.

Let therefore, the great and wealthy of the earth
remember, that to conciliate the attention and re-
spect of the lower order of people, they must give
proofs that they feel for them in distress, and are
ready to use every reasonable means in their power
to alleviate it. But above all, let them remember,
that the supreme Lord of heaven and earth is the
father, the protector of the poor, and will not
prove deaf to their cries and wants. The sacred
Scriptures are replete with the most shocking curses
ulminated against those who oppress the poor, as
well as the most signal blessings for those who relieve
and cherish them †.

The Lord, who gives a redundancy to the rich,
whereby they may have the merit of relieving their
distressed fellow-creature, and rewarding him for
his faithful services, may, if they shall prove obdu-
rate and unfeeling, at once totally withdraw them
from the enjoyment of riches and pleasures, by a
sudden summons ; or as the royal Prophet describes
the senseless situation of such worthless beings :
They have slept their sleep : and all the men of riches

have

* Eccl. xxii. 18.

† Such as : The first and greatest commandment is, to love
God with our whole heart : *and the second is like to this : Thou
shalt love thy neighbour as thyself : on these two commandments
pendeth the whole law and the prophets.* Mat. xxii. He
that oppresseth the poor upbraideth his Maker : *but he that hath
pity on the poor, honoureth him.* Prov. xiv. 31. Take heed
what you hear, says our blessed Redeemer, *with what mea-
sure you shall mete, it shall be measured to you again.* Mark
iv. 24. *Blessed are the merciful, says Jesus Christ, for they
shall obtain mercy.* Matt. v. 7. But, says his Apostle St.
James, *judgment without mercy to him, that hath not done
mercy.* James ii. 13.

have found nothing in their hands : † or perhaps the Lord may, for some time, spare their lives to feel the smarts of hunger and contempt, by permitting them to squander the fortunes, they so unworthily possess, in idleness and debauchery; and then to linger out the shattered remains of a miserable life, as little pitied and more despised, than those very people over whom they lorded it with so unfeeling a hand. In fine, it is a golden rule established by our divine lawgiver, Jesus Christ : All things whatsoever you would that men should do to you, do you also to them. ‡ It is very remarkable, for the instruction and imitation of the rich, that nobody can plead the cause of the poor more powerfully than the royal prophet, King David, does in his psalms. Therefore, let the rich no longer think it beneath them to act the advocates of the poor, to relieve them in their distresses, and come cheerfully forward to support their cause: what they give them can never lessen their fortunes: *for he who giveth to the poor, lendeth to the Lord*: they cannot wish for a more solvent debtor.

In short, were we to take a retrospective view of the shocking scenes that have attended the turbulent and illegal misconduct of those deluded people, who at different times transgressed the laws and disturbed the peace of society, we should be struck with horror! There have been various denominations of these unfortunate wretches, who have disquieted the nation from time to time: some stiling themselves *Hearts of Oak, Hearts of Steel, Peep-a-day-boys**, who

† Psal. lxxv. 6.

‡ Mat. vii. 12.

* This new description of rioters, under the denomination of *Break-of-day* or *Peep-of-day-boys*, who appear principally in the county of Armagh, commit, as is reported, great depredations not only on the Roman Catholics, but on others also of a different persuasion, in that quarter. Whether these turbulent people were instigated thereto by designing men, to foment public disturbances for private purposes, or impelled by

who have infested the Northern parts of this kingdom: whilst others, calling themselves *White Boys* and *Right Boys*, have annoyed and disgraced the Southern. The direful effects of their atrocious misconduct are still fresh in our memories: the blood of the unhappy victims is yet scarcely dried, no more than the tears of their afflicted widows and orphans.

To guard others from a similar fate, it may be of use, not only to inform them of their duty as Christians, but also to lay before them, as members of society, the pains and penalties that may be inflicted on those who take or tender unlawful oaths, or who become rioters and disturbers of the public peace. For even by a late act of parliament, in the year 1787,* of which the following is an extract: it is enacted, that if any person or persons be guilty of burning or pulling down any church or chapel, or any building used for religious worship, or shall by force obstruct any Clergyman from officiating or celebrating divine service therein, shall suffer death. In any manner causing unlawful oaths or engagements to be taken, may be transported for life. Persons taking such unlawful oaths or solemn engagements, not being thereto compelled, may be transported for seven years. Publishing, &c. notices tending to excite unlawful meetings, death. If any person or persons shall dig, erect, or pro-

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“ vide,

their own inhuman disposition, we shall not pretend to determine; but it is asserted, that they have committed such enormities as obliged the injured to associate, for the protection of their lives and properties, under the appellation of *Defenders*. Since the formation of these parties, outrages have been committed by both, and though highly criminal in either, yet religion, law and reason must chiefly blame the persevering aggressors.

* 27th Geo. III. chap. 15. intitled, “An act to prevent tumultuous risings and assemblies, and for the more effectual punishment of persons guilty of outrage, riot, and illegal combination, and of administering and taking unlawful oaths.”

“vide; or cause or procure to be dug, erected, or
 “provided any grave, gallows or gibbet, or any
 “instrument for inflicting bodily pain or punish-
 “ment, in order to induce or compel any person
 “or persons to enter into any unlawful combina-
 “tions, or to prevent the giving evidence, or col-
 “lecting rates or taxes, or destroying property,
 “death and dissection. Persons hindering the
 “making proclamation, unlawfully seizing arms,
 “or exacting money or goods, or supplying horses,
 “arms, or ammunition to rioters, death, &c.”

It has been already mentioned, that to profane the holy name of God, and prostitute it to vile purposes, is strictly forbidden by the law of God, whereby we are commanded not even to take the name of the Lord our God in vain: You have been also informed, that if you unhappily depart this life, stained by the transgression of his divine ordinance, you will be eternally punished hereafter: You have just now learned the severe punishments enacted by the Legislature, against the transgressors of the law already mentioned. Is it possible then, that Christians can be so enamoured with such severe punishments, both here and hereafter, as not to decline instantly the heinous vices! If the love of God and that of your neighbour, prove insufficient to restrain you from the aforementioned crimes, at least let the dread of the awful punishments that await sinners here and hereafter, force you into a sincere repentance for the past, and a firm resolution of future amendment. Let all those, then, who have unfortunately associated with *White Boys*, *Rigby Boys*, *Peep-a-day Boys*, or any other description of such misguided people, without delay repent and withdraw from such dangerous assemblies. Let parents and others, who have the care of children, be vigilant to impress early on their tender minds, a profound veneration for God's most sacred name, and a reverential dread of profaning it. It would prove highly conducive to this meritorious work

were not only children, but the adult also accustomed to a daily repetition (of at least a third part) of the Rosary, inscribed to the most holy Name of *Jesus*; it would, by God's blessing, in a short time, effect a radical cure, and prevent a relapse in the adult; whilst it would prove a sure preservative to the youthful and rising generation.

C H A P. X.

Oaths sworn by Roman Catholics to those of a different Persuasion, equally binding as if sworn to those of their own Communion.

WHEN it is carefully remarked, that an oath derives its force and obligation, not from the swearer, nor from the person to whom he swears, but from God's most sacred name, which is invoked and given as a surety for the truth of what is asserted or promised; it must appear evident, that a lawful oath becomes obligatory, though given to a Turk, Jew, Heretic, or Schismatic. I say, a lawful oath: for if the oath be unlawful, it is not only meritorious but necessary to decline the observance or execution of it: as appears from the conduct of David, who though justly blamed for the wicked oath he had sworn, to murder Nabal, yet he is celebrated in Holy Writ, for not keeping that rash and criminal oath: for at the request of Abigail, Nabal's wife, he happily declined executing his rash and wicked design*.

It is evident then, that when you swear to do a bad action, or to omit a good one, you sin by taking such unlawful oaths, and redouble the sin by keeping them. When therefore, necessity impels you to

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swear,

swear, you should be extremely cautious to swear doing only what is good and lawful to be done; and in that case, an oath imposes a strict obligation. And, if circumstances do not change (for instance, you have promised upon oath to give an hundred pounds to an hospital, if by an unforeseen accident you lose the money, the obligation of the oath ceases, unless it be afterwards recovered) you are in conscience bound to fulfil your oath, and that within the limited time, especially when the immediate compliance tends to your neighbour's welfare, and the delay hurtful. Hence, if you promise upon oath to do a service to any person, you are bound to keep it, and no diversity of religion can excuse you from it. Though your oath be given to a Turk, Jew, Atheist, or Heretic, it becomes obligatory, and you are equally bound to keep it, as if made to one of your own communion.

Hence it appears, how unjustly the Roman Catholic Church is accused of supporting a doctrine, which she, in fact, detests, viz. *That faith is not to be kept with Heretics: That a lawful oath sworn to those of a different persuasion is not binding, &c.*

The doctrine of the Catholic Church is quite averse from such tenets, as may be fully seen in our authors; and the demeanour of the Roman Catholics of this kingdom daily prove the charge to be false and groundless: for, if they believed, that it is not criminal to impose upon one of a different persuasion, by a false oath; or that a promise made to Protestants, upon oath, is not binding, why do they refuse taking them? If Roman Catholics believed, or could prevail on themselves to think, that they could with a safe conscience, impose on their neighbour, or any person whatever, by a false oath; or that lawful oaths sworn to those of a different persuasion, are not binding; surely they are not such enemies to their temporal interest, as to refuse taking such oaths, and frankly qualifying themselves for lucrative places or honourable employments!

The truth is, we know the Catholic Church teaches, that oaths are the most sacred and binding obligations upon earth, between man and man: That no consideration whatsoever, should induce us to swear a false oath; nor can any authority whatever impower us to swear to do what is unjust and unlawful to be done. And every lawful oath sworn to a Turk, Jew, Atheist, or Infidel, is obligatory; and a wilful breach of such oaths is severely punished by Almighty God.

A terrible proof of this truth is recorded in the 25th chapter of the 4th book of Kings, where we read of the most frightful judgment, that ever befel a king of Israel, being inflicted on Sedecias, for a breach of faith to the infidel Nebuchodonosor, King of Babylon; who having subdued the land of Judea, appointed his uncle Sedecias to sway his sceptre over that conquered nation: first requiring from him an oath of fidelity or allegiance, which Sedecias thought proper to break soon after. Nebuchodonosor being informed of the perfidy of his uncle, returns to Judea, dethrones Sedecias and makes him prisoner: He then destroyed the city of Jerusalem by fire, and the temple itself did not escape the flames: his two sons were put to death in his presence; when after beholding the affecting scene, his eyes are put out; and if his life was spared, it was only to prolong his agony and torments: for, by the express command of Nebuchodonosor, Sedecias is bound with chains and led captive to Babylon, there to end the small remainder of his life in misery and bondage.

This exemplary punishment was inflicted on the unhappy Sedecias, as the prophet Ezekiel informs us, because *Sedecias disregarded his oath* *. It is to be observed, that though the promise of fidelity, sealed with an oath, had been made to an Idolater, yet as God's holy name was called upon as a witness or surety

* xvii. 18.

surety for the performance of what he had promised, so jealous is the Lord of the honour due to his adorable name, that he favours even those who are his avowed enemies, to punish the perjured swearer, who presumes to mal-treat his most holy and terrible name: for, says he, *thou shalt not forswear thyself, but shall keep thy oaths to the Lord* *. And truly, we are not to be surprized, that the Lord should send such heavy judgments on him that forswears himself: “for the Lord,” says St. Chrysostom, “becomes almost implacable when oaths are broken:” because an oath (as has been already remarked) derives its obligation, not from the person’s merits or religion, to whom we swear, but from God’s most awful and venerable name, which is given as a surety. Hence, without any distinction of persons, you are obliged to keep your lawful *oaths to the Lord*, together with faith and truth to your fellow-creature. It appears evidently then, that the Roman Catholic Church is most unjustly accused of upholding a doctrine, which she, in fact, detests, viz. “that faith is not to be kept with those of a different communion, nor are oaths sworn to them binding,” and so forth: as we shall see more fully in the next chapter.

Oaths extorted by robbers from persons robbed, for instance: that they shall not discover or prosecute them, are not binding: because, as St. Thomas says, such oaths are against “public justice †.”

It is sometimes the case, that persons call upon the name of the Lord as a witness or surety, for the performance of what is, in itself, good and lawful to be done, with a view only, to accomplish what is base and unlawful to be done. For instance: how frequently are the most solemn oaths, of future marriage, sworn by vile deceivers to seduce the innocent,

* Matth. v. 33.

† 2. 2. q. 89. art. 7. ad 3. — 3. Sent. dist. 39. q. 1. art. 3.

nocent, and destroy them! Thus are unsuspecting and unguarded females sometimes deluded and deceived by such specious promises of marriage, sealed with the sacred bond of an oath. Have they not found, from fatal experience, that as soon as their undoers have accomplished their brutal designs, they disregard the injury done, or the engagements they are under, and leave the unhappy victims of their passions, to lament their folly and credulity? Such a vile and impious artifice cannot however remain unpunished, because the deceiver is guilty of an heinous offence: first, by reason of the injury done to his fellow-creature. Secondly, by breaking his oath. And thirdly, for making use of God's most sacred name to cloak his base designs.

It is true, such abandoned profligates have and frequently do escape the rod of civil justice, but they can never fly from God's avenging justice, which shall pursue the perjured swearer to the very gates of hell. *Shall he, says the Lord, who has broken his promise escape? No; for as I live, the oath which he has broken, shall be placed on his forehead* *. As if to insinuate, that the breach of a lawful oath, especially when attended with prejudice to our neighbour, is of so heinous a nature, that it shall be fixed on the most conspicuous part of the swearer's body, his forehead; for his greater confusion and future condemnation.

* Ezekiel, xvii. 19.

C H A P. XI.

The Third Condition necessary to render an Oath lawful, viz. TRUTH.

“**A** FALSE Oath,” says St. Thomas, “wants truth,” which is the third condition necessary to render an oath lawful: for, *thou shalt swear in truth*, says the Lord *. By this condition, says St. Thomas, we are required to swear nothing but the truth, or what we judge to be really truth, after mature deliberation and reflection: for to call upon the Lord of all truth to witness a falsehood, is manifestly attempting to make him a party to our wickedness, a supporter and defender of lies; which must be highly injurious to the God of all sanctity and truth.

A false oath is sworn, when a man swears to a lie, that is, when he swears that to be true, which he knows or believes to be false, says a celebrated Author. He is also perjured, who swears that which is really true, yet when he swears, he thinks it false; because he swears to that which he thinks is a lie. He also who promises any thing by oath, and at the same time does not intend to do it; or does not take the pains he ought to do, to fulfil his oath, (if what he has so promised be lawful and possible) is perjured: because he who calls upon God to witness that he will do such a thing, and really intends not to do it, nor does he take proper pains to fulfil his oath, in fact lies in his own heart, and swears to the lie. They also are guilty of perjury who swear to do a thing that is not in their power, nor likely to be at the limited time. Thus tradesmen often swear they will have their respective

manufactures

* Jeremy, iv. 2.

manufactures ready at a certain time, though in their hearts thoroughly convinced, it will not be in their power. Thus debtors promise upon oath to discharge their debts at an appointed time, though persuaded in their minds it will be out of their power: nay, and perhaps are determined never to pay.

They are also guilty of perjury who swear falsely, though their motive be humane: for instance, to save others from blame or punishment: Thus servants think it excusable to swear falsely, if they can thereby conceal their faults, and screen themselves and others from the indignation of their masters; it is however a damnable practice: for it is not lawful, for the preservation of the universe, to swear a false oath, much less to avoid blame or reproach. How lamentable, then, the conduct of such persons: for, although it be the will of heaven, that servants shall live in a state of servitude and drudgery here: yet it is also the will of God, that such servants as behave themselves *honestly, soberly, and piously*, shall be rewarded in the other life, with freedom and happiness, perhaps, superior to that of their masters and mistresses. If then, their situation in life deprives them of temporal happiness here, at least let them not, by pilfering, cursing, swearing, &c. rob themselves of that eternal happiness, which God has mercifully provided for them hereafter.

To call God to witness a lie or falsehood, is treating him with the infamous character of a liar: which glaring irreverence must provoke him to wrath and indignation. 'Tis very offensive to persons in high life to be branded with the injurious title of a liar. Every man of honour seems more offended with the appellation of a liar, than if he received a wound from the point of a sword. If then, we may be allowed to compare small matters with great, what shall we think of the injury offered to God's honour, whilst the false, the perjured swearer at-

tempts to make his God uphold and patronize his lies? Words cannot sufficiently express the heinousness of the offence.

Nor does it diminish the crime, that the falsehood which you assert, is but of a trifling nature, and that you swear only in *jest*: for instead of extenuating the crime, this circumstance serves rather to increase it: Because, as the Angelic Doctor says *, "He that forswears himself in a jest, does not avoid an irreverence to God, but in some manner increases it, and therefore is not to be excused from mortal sin: because, without any utility or necessity, God is wantonly called upon to witness a falsehood." Hence Pope Innocent XI. in the year 1679, condemned the following proposition: *To call God to witness a small lie, is not so great an irreverence, that God can or will damn a man for it.* So that he who swears to a lie, though in a trivial matter, by the irreverence offered to God's adorable name, justly deserves everlasting torments: for God's most sacred name is not to be trifled with, nor is it to be invoked to give the least sanction or appearance of truth to the smallest lie.

There are many persons, who ignorantly think they may with safety elude the force of an oath by using equivocations, mental reservations, or secret evasions, whereby they swear deceitfully to their neighbour, and impose upon him. For instance: By forming within themselves an intention not to swear, though they actually do swear: Or by forming a different intention or meaning from that of the person to whom they swear. Such a method of swearing is highly criminal, nor does it exempt them from the guilt of perjury: because the person that swears should use no deceit, but should swear according to the usual meaning of the words, and the intention of the person to whom he swears; or as the scripture expresses it, *He that sweareth to his neighbour,*

* 2. 2. q. 98. a. 3. ad 2.

hour, and deceiveth not *. Hence St. Thomas teaches, "That when the intention of him that swears, and of him to whom he swears, is not the same; if this be occasioned by fraud and deceit in him that swears, the oath must be kept according to the usual meaning of the words, as he understands it to whom he swears †."

Hence, the two following propositions were also condemned by Pope Innocent XI. *If any one, either alone, or before others, whether asked, or of his own accord, or for recreation's sake, or any other end, swears, that he has not done a thing, which really he has done, understanding within himself something else than what he has done, or some other way from that whereby he did it, or some other additional circumstance, does not lie, nor is he guilty of perjury.* Therefore, according to the doctrine of the Church, such a swearer must be a liar and perjured. The other proposition is this: *Upon a reasonable account it is lawful to swear without an intention of swearing, whether the thing sworn to, be little or great.* Thus, it clearly appears, by the Decisions of the Church, in what a detestable light she holds all those, who when they swear, use equivocations or mental reservations, whereby they mean to evade the force and obligation of an oath, and deceive their neighbour.

Though perjury be a grievous crime, even when you forswear yourself in a trivial matter, yet it is much aggravated when you swear to a lie, with a view to defraud or oppress the innocent. It is a sin of the deepest dye, not unlike a viper, which by feeding upon scorpions become more envenomed and poisonous; because it includes a grievous injury done to our neighbour, grounded on the highest disrespect that can be offered to Almighty God; nay, such a disrespect as we would be ashamed to offer to our fellow-creature.

Would

* Psal. xiv. 5.

† 2. 2. q. 89. a. 7. ad 4.

Would you, O profane swearer, have courage enough to solicit a gentleman of known probity and veracity, to swear, that such a person, whose life you mean to take, though innocent, is guilty of Robbery, Murder, or some such capital crime? Would you, unless bereft of all sense or shame, attempt to ask a man of honour and truth, to attest the false accusation? I believe there are but very few instances of such barefaced effrontery shewn, even to your fellow-creature. Why then will you presume to ask of God, what you dare not ask of man? Or how can you have the presumption to call upon the great God to witness your lies, when you have not courage to ask the like of an honest man! Yet so it is, that the perjured swearer takes much greater liberties with his God, than he dares to take with his fellow-creature!

To call God to witness a falsehood, is in fact saying: that as the swearer has not veracity enough to entitle him to be believed, nor power sufficient to execute his wicked designs, he therefore calls upon God to descend from heaven to supply his deficiency; that by the interposition of his awful name, he may be effectually enabled to accomplish his wicked purposes. This is evidently making God, who is sanctity itself, the abettor and warrantor of iniquity. Can any thing equal these presumptuous attempts, which are doubtless implied in the false oath of every perjured swearer?

Though Almighty God be infinitely merciful, it cannot however be expected, that he will remain insensible to such glaring acts of disrespect as are daily offered to his most venerable name. He has often threatened, in the Holy Scriptures, to inflict the most severe punishments on the perjured swearer, and his avenging justice has, from time to time, executed his menaces in the most exemplary manner. I shall relate one remarkable instance thereof*.

* Segneri, Crist. Istruito.—Valer. Venet. l. i. cap. 7. ex. 2.

There lived a certain widow of good repute, in the island of *Corfica*, who had an only daughter, to whom her father bequeathed three hundred crowns, as her portion when marriageable. The mother not thinking the money safe in her possession, deposits it with a neighbour, on whose honesty and integrity she relied so much, as not even to require an accountable receipt. A few years after, the daughter being at age, and her marriage agreed upon, the mother demands the three hundred crowns from her trustee. But, how great was the widow's surprise, to find her supposed friend, in whom she had reposed so great a confidence, denying positively, that he ever had received a farthing from her. The distressed mother could not pretend to contend the matter at Law, not having any other evidence than the testimony of his wife, who was the only person present, when the money was delivered to her husband. She expostulated with the unhappy couple on the justness of her demand; they in return, declare themselves willing to swear before a magistrate, and solemnly acquit themselves of the charge.

The afflicted widow hastens to the chief magistrate and relates her case: he consoles her, and promises her every assistance in his power. He cites the wicked couple to court, where a solemn oath was tendered, which they took without hesitation, declaring they knew nothing of the money demanded. Not content with this vile act of perjury and injustice, but, as if to render it more solemn, the perjured couple add an execratory oath: that if they were not innocent of what had been laid to their charge, that God the avenger of lies and perjury, should extend his punishments not only to them, but also to their children.

The Lord, whose all-seeing eye clearly views the most hidden secrets of hearts, knowing full well they had called upon his most holy and awful name to support that crying act of injustice, becomes

comes highly incensed against the wicked couple, and his avenging justice delays not to inflict the punishment which they so justly deserved, and so solemnly wished to themselves and their posterity.

The perjured couple had three children; one of two months old, whom the mother, when going to court, had left in a cradle; another of five years, and a third of twenty-five years old. The mother returning immediately from court to her house, finds the cradle overturned, and the infant smothered. Her guilty conscience quickly represents this catastrophe, as a just judgment from almighty God, for the sin of perjury which she committed; but instead of imploring forgiveness from the throne of mercy, and repairing the evil she had done, inflamed with rage and despair, she, thinking the other child of five years had overturned the cradle, rushes on the harmless babe, and stabs it to the very heart.

Nor did the tragedy end here; for, the husband returning home about an hour after, with a conscience racking him for the sins of injustice and perjury he had committed, beholding one of his children smothered, another bleeding to death, and viewing the bloody weapon in his wife's hand, without further enquiry, draws his sword and wounds her mortally. The neighbours alarmed at the cries of the dying wife, rush into the house, and seeing the bloody instrument of death in the husband's hand, they drag him to the court of justice, which was then sitting, where he confessed himself guilty, and was condemned to immediate death.

You may, perhaps, think this a sufficient temporal punishment for a false oath; but the tragedy is not yet ended: for, whilst they fought, in vain, an hangman to execute the sentence, the elder son returns home, and beholding his mother a corpse on the floor, besmeared all over with blood, and understanding his father was the murderer, offers himself, without hesitation, to be his executioner; that he might revenge the blood of his mother, whom he tenderly

tenderly loved. His rage now overcomes his shame; he mounts the ladder, and becomes his father's executioner!

The divine justice was not yet satisfied; for a few days after, when the son's passion had abated, he began to reflect on the infamy he had entailed on himself, by being his father's executioner, and unable to withstand the many afflicting thoughts that must have occurred to his mind, on the melancholy occasion, at length plunges a dagger into his own breast, and so puts a period to his miserable life.

Thus did God's avenging justice pursue the unhappy couple for the sins of perjury and injustice. Their posterity shared of the punishment; nay, the two innocent babes had their part of the temporal punishment, and fell victims to the perjury of their wicked parents. This exemplary punishment, frightful as it is, is only what might be reasonably expected, in consequence of what the Lord has declared in the following words: *A malediction shall come, says he, into the house of him that swears falsely by my name, and shall dwell in the midst of it, until it shall consume it, and its very foundations.* A terrible sentence fulminated against all those who forswear or perjure themselves! The punishment to be inflicted, shall fall, not only on the guilty head of the false swearer, but shall also reach the harmless posterity! Beware then, O parents, of so heinous a crime! Let not the love of riches or honours prompt you to acquire them by such criminal means: such acquisitions are not to be counted upon; they are precarious, and never attended with a real blessing.

You see the Lord has menaced destruction to those that swear falsely; you also see the menace executed in the unhappy Corsican family; what happened to them, may befall you, if you imitate their example; you cannot claim any special protection. Learn then, at their cost, to avoid the damnable crime in future;
if

if you regard not yourselves, at least feel for your innocent offspring, who are often punished for the crimes of their guilty parents.

Notwithstanding this hateful crime is so strictly forbidden, and so severely punished, does it not still rage amongst christians to a shameful degree? How many swear to a lie through wantonness, without any apparent necessity, and meerly for amusement; whilst others, like the unhappy couple already mentioned, swear falsely to oppress the widow, and defraud the orphan; or to rob their fellow-creature of his property. Such acts of injustice and perjury must make every man, actuated by the least principle of religion or humanity, tremble; for, if the most exemplary judgments do not visibly befall the perjured miscreants, their souls most certainly fall under the divine malediction: and, if the punishments they so justly deserve, are for a time suspended, 'tis entirely due to God's infinite mercy, that pleads time for their repentance and amendment, which, if neglected, they may expect to experience the severity of his justice, which will render unto every one according to his works.

And, truly, what punishment can be really adequate to such an atrocious crime? What can be more injurious to the King of Glory, than for men to endeavour to make him palliate their knavery, to engage his sacred truth to patronize their lies, and support their falsehoods! This is, indeed, to debase and defile his sacred name to a shameful degree. Beware then, in future, of so heinous a crime, and let the express command of almighty God be deeply imprinted on your minds: * *Thou shalt not, says the Lord, forswear thyself in my name, nor pollute the name of thy God.*

* Levit. xix. 12.

C H A P. XII.

Of Imprecations.

AN imprecation, curse, or malediction, is, to wish evil to our neighbour, ourselves, or any of God's creatures. St. Paul most pressingly exhorts the Romans to decline so great a sin, and informs them, that they are not to wish evil even to their enemies, who hate and persecute them: † *Bless them, says he, that persecute you; bless and Curse not.* And to remove every excuse that might be assigned to palliate so heinous a crime, he further says, † *Be not deceived; neither fornicators, nor Railers, nor extortioners shall possess the kingdom of God.*

Though christian charity, which should ever animate our actions, requires, that we do not wish evil to ourselves or fellow-creature, yet, does not daily experience evince, that we cannot feel the least disappointment, without imprecating some evil to ourselves, or some of God's creatures. Strange absurdity! to wish an increase of evils to ourselves, which, in fact, every man means and ought to shun.

If our neighbour displeases us, even in trifling matters, nay, often without any provocation at all, a peal of curses is immediately thundered out against him. The innocent parts of nature are often damned

† Rom. xii. 14.

† 1 Cor. vi. 9, 10.

damned in the same manner, though the disappointment resulting from them proceeds, too often, from our own rashness and imprudence. How often is God called upon to *damn them, the Devil to carry them away, &c.* Nay are not the most dreadful imprecations, at times, uttered even against your domestics, wife, or children: and what truly would become of either, did not the amazing goodness of God often refuse to grant such uncharitable wishes?

Many persons are deceived by imagining, that if the evil wished, does not befall them, there is no harm done. It is true, indeed, that if your evil wishes have not their effect, there is no harm done to your neighbour, but not so to you, uncharitable curser! for, if you wish the evil from your heart, you commit as great a sin, in the sight of God, as if the evil which you ineffectually wish, had actually fallen upon him; because, sin is committed by the interior consent of the will to a sinful action, and the exterior action in every sin, * is only the execution of what is already consented to and compleated in the will; and just as it lies in the heart, so it is in the sight of God, who penetrates into the deepest recesses of our souls.

Hence, he who draws his sword with a resolution to kill his neighbour, is guilty of murder in the sight of God, though he, by chance, parries the thrust, and escapes the intended evil; for, when you deliberately consent in your mind to any evil, you that moment become guilty of it in the sight of God; and the greater the evil, the greater the crime.

'Tis true, the many evils that befall your neighbour from the actual execution of a sinful resolution, do not attend the thought itself, as long as it is confined within the limits of your own breast; for instance, you have formed a design to rob your neighbour,

* S. Tho. 1. 2. q. 72. art. 7.

bour, if you execute your evil design, you entail distress, and perhaps a thousand other misfortunes upon him. But suppose you are prevented from executing your wicked purpose; yet, as your determined resolution was to commit robbery, you stand guilty of robbery in the sight of God; and though you shall appear innocent in the sight of men, as long as you conceal your sinful designs, yet, as soon as you deliberately consent to perpetrate the evil deed, you become guilty of it before God, the searcher of hearts. In like manner, though almighty God does not always permit your evil wishes to take effect, yet by your calling upon God, directly or indirectly, with your heart or mouth, to curse his creatures, you become guilty of a grievous crime in the sight of God, and the greater the evil, the more heinous the crime.

It is however a certain truth, that those evil wishes or curses have sometimes, through God's permission, the most dreadful effects. If so, what will become of the uncharitable curser? If he be not as hardened and insensible as a rock, he must be racked with the most dismal apprehensions. Suppose you call upon God to *damn your fellow-creature: that the devil may carry him away, &c.* If God should permit the devil to carry away the person you wish to him, what horror would it not raise in your breast? To consider your fellow-creature hurried headlong into the flames of hell, in consequence of your uncharitable wish! Sure, you would scarcely enjoy a moment's peace of mind, when you would seriously reflect on the frightful effects of your wicked imprecation!

There is no doubt, but that as almighty God, who is Lord of his creatures, can grant eternal rewards to those that love and serve him, so he can inflict never-ending punishments on such as offend him: and as he can bless, so can he curse at pleasure; and one word is sufficient to effect either:
for,

for, the word of God is so wonderfully powerful, that it produces whatever it expresses; *God spoke and it was done**, says the scripture: nothing more is related for the production of the universe, nor was more necessary; because his omnipotent word, effects whatever it expresses. Not so with man, whose words are feeble, who often says and promises more, than perhaps he is able or willing to perform.

Notwithstanding, it has often been the will of God, that imprecations or curses uttered by man, shall have their effect; as appears in the prophet *Eliseus* †, who going up to *Bethel*, was mocked and insulted by a multitude of boys; whereupon, the venerable prophet, looking back, cursed them in the *name of the Lord*; scarcely had he expressed the words, when the curse alighted upon them; two bears rushed furiously out of an adjacent forest, and tore two and forty of them to pieces. Thus was God willing, the curse should alight on the gibing boys, as a lesson to future generations, to respect God in the person of his ministers and servants.

This judgment, in putting a period to their lives, put an end to the growing impiety; and though the punishment proved hurtful to the body, yet it proved serviceable to the soul, as St. Paul says of the incestuous Corinthian, whom he delivered *over to Satan for the destruction of the flesh, that his spirit may be saved* ‡. And such is the church's motive for anathematizing or cursing its disobedient and scandalous members.

Almighty God grants efficacy, from time to time, also to the curses of the poor, of orphans, and widows, as a defence or protection against the cruel and inhuman oppressions of the imperious rich; that these may dread oppressing the latter, or despising the former, on account of their poverty: *Provoke not*, says the Holy Ghost, *the poor in his want*

* Gen. i.

† 1 Cor. v. 5.

‡ 4 Kings ii.

for the prayer of him that curseth thee, in the bitterness of his soul, shall be heard.*

But, as the curse of a parent to a child, is frequently attended with the most dreadful consequences, the danger and enormity of so great a vice, too common to parents upon every trifling fault committed by their children, ought to be more fully exposed, to deter parents from committing so unnatural a crime. It is a vice so contrary to the light of reason, that the very Gentiles themselves held it in abomination. *Plato*, in his code of laws, forbids parents cursing their children, upon any account whatsoever; because their imprecations are often attended with greater evils, than the parents themselves would really wish.

Various reasons might be assigned, why the curse of a parent has, in general, so terrible an effect on the child; because, God means thereby to support the dignity and authority of a parent, too often infringed upon and abused, by disorderly and disobedient children; to the end, that the dread of the parent's curse, should restrain the child within the bounds of his duty; for, parents hold the place of God upon earth, with regard to their offspring, and should therefore be respected, honoured and obeyed. And, if in case of a wilful disobedience in the child, the injured parent curses him, God frequently ratifies the imprecation, as a just punishment due to the disobedient child: for, as *the father's blessing*, says the Holy Ghost, *establishes the house of the children*, so *the mother's curse rooteth up the foundation* †.

To disobey a parental command, when it enforces what is lawful, is highly offensive to Almighty God, as he declares in the following words: † *If a man has a stubborn and unruly son, who will not hear the commands of his father or mother, and being corrected, contemns to obey—the people of the city shall stone him.*

If

* Eccl. iv. 2. 6.

† Eccl. iii. 11.

‡ Deut. xxi. 18. 21.

If to disobey a parent be so heinous, how much more so to wish evil or death to them, who under God, have given them life ! *He that curseth, his father, or mother, dying let him die* *. Can you read this sentence pronounced against you, O disobedient children ! without trembling ? Or can you hesitate a moment, to use every effort to repair the evil you have done ? Delay not to beg pardon of almighty God, whose commands you have transgressed, by dishonouring your parents, from whom also you should beg forgiveness ; and shew, by an humble and filial demeanour, the sincerity of your repentance and respect. Remember 'tis one of God's commands, to honour your father and mother. Nay, nature, and your very existence demand it from you : and for your greater encouragement, your prompt compliance will be attended with the most signal blessings, both here and hereafter, as almighty God repeatedly promises.

Another reason, why the curses of parents pronounced against their children, are attended with the most frightful consequences, is, often in punishment of the parent's own impiety, rashness, and impatience. Hence, as the antient Tertullian remarks, † God knowing full well the natural propensity of parents to study and labour for the prosperity of their offspring, and that they are generally more affected at any disaster happening to their children through their faults, than if the evil actually befel themselves. Therefore, to restrain parents from offending God, they are threatened with having their sins punished, in the persons of their children, *to the third and fourth generation* ‡.

This leads me, christian reader, to unfold briefly, a difficulty, which may occur from the foregoing doctrine, viz. How children, who are innocent, and by reason of their infant state, are incapable of giving offence to God or man, shall be punished for the

* Levit. xx. 9.

† Con. Marc.

‡ Exod. xx. 5.

the crimes of their guilty parents, as appears from the Scriptures, they are?

The difficulty has been abundantly cleared by the great St. Thomas, who informs us, * That there are two kinds of punishments; the one spiritual, which regards the soul; the other corporeal, which regards the body. Children are not punished with a spiritual punishment, unless they have been, in some measure, accomplices; which cannot be supposed the case with infants, who are incapable of actual sin. And in this sense the prophet says, † *The Son shall not bear the iniquity of the father.* But as to corporal punishment, children are frequently punished by almighty God for the transgressions of their parents: Thus the spurious fruit of David's adultery, was not permitted to live, in punishment of the murder and adultery he committed. Nay, as a just judgment on parents, their sins are punished to the third and fourth generations, to insinuate, that sinful parents, even, when bending towards their mother earth, shall become sorrowful spectators of their crimes being punished in their offspring, even at so great a distance: and with justice; for, as God is infinitely liberal in rewarding the virtuous, he is also strict in punishing the wicked.

And, if he threatens to punish the crimes of parents to the fourth generation, he promises to crown their good deeds for thousands: *I am the Lord thy God, says he, mighty, jealous, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: And shewing mercy unto thousands, to them that love me, and keep my commandments* †. Admire, pious reader, how much God's mercy and goodness exceed the severity of his justice!

Whilst children should be extremely cautious, not to deserve their parents curse; parents should be equally careful to refrain from cursing their children.

Yet

* 1. 2. q. 81. a. 2.

† Exod. xx. 5, 6.

† Ezech. xviii. 20.

Yet do not fathers and mothers often rashly and unnaturally curse their offspring, without perhaps waiting the commission of a second fault, and sometimes, on the most trifling provocation, they pray, that God may shorten their days; that the devil may break their necks; that they may never prosper, and such like impious and unnatural imprecations! Whereas, were parents to reflect on the dismal consequences attending such curses, they would certainly refrain from them. Their curses may alight on their children in their youth, manhood, or old age: the effects of a curse are not confined to time or place.

Wherefore, let parents beware of cursing their children, and bear patiently with their faults: Correct them with prudence and moderation; beware of striking them, as some parents unguardedly do, with the same violence, as a smith does his anvil. Correction should be given with moderation; by good instructions endeavour to work a reformation, and enforce them by good example. But above all, recommend them to God, who by his efficacious grace, can effectually change their hearts. In short, bless them, as St. Paul says, and do not curse.

You plead, that as your children are disobedient and wicked, you cannot avoid cursing them. For that very reason you should not curse them: because their wickedness disposes them to receive the dire effects of your curse sooner; not unlike tow, the drier it is, the sooner it catches the flame.

It is strictly forbidden then, to curse your wife, children or any of God's creatures, whether animate or inanimate, that evil should befall them. Nay it is not lawful to curse the worst of God's creatures, no not even the devil himself: for *while the ungodly curseth the devil, he curseth his own soul* *, which St. Thomas thus explains †:

If a sinner curses the devil on account of his wickedness, by the same rule he judges the devil, he condemns

* Eccl. xxi. 30.

† 2. 2. q. 76. a. 1. ad 3.

condemns himself. If on the other hand, we consider the devil, as to his nature, it is not lawful to curse him: because he is an angel, though by rebellion he is become an angel of darkness; besides, that he is appointed, by divine justice, the executioner of reprobate souls. Judge you then, if it be unlawful to curse the devil, though God's great enemy, and most detestable of his creatures, how heinous it must be to curse those souls, which Jesus has redeemed at the expence of his blood: or those innocent parts of nature, your lands, cattle, houses, &c. which God's all-powerful arm has formed for, and subjected to the use and dominion of man.

In fine, reflect, christian reader, that when you call upon God *to damn your fellow-creature; to strike him dead, &c.* you assume the character of a judge, and appoint your God the executioner! for, a judge does not put the criminal to death; he indeed pronounces sentence, but the tops-man executes it. Hence, as often as you call upon God to inflict any evil on his creatures, you act the part of a judge, and call upon your God to be the executioner, or "torturer," as St. Augustine * expresses it. Is this not treating the Supreme Being with the highest indignity and disrespect! Is it not to dishonour the Judge of the living and the dead, to an high degree! Is it not to call upon the Lord *to serve you, even in your sins!* as he justly complains by the prophet *Isaiah*.

Let all those then, who have been unhappily addicted to this crime, repent timely and sincerely for the grievous offence offered to God's infinite majesty: let them endeavour to repair the injuries done to God's creatures, by imploring his blessing upon them: And for the indignity offered to the Lord's most sacred name, never cease to praise it: Resolve to avoid, in future, the detestable practice of cursing; and ever remember, that *a curse uttered without cause shall come upon a man*, says the Holy Ghost †. If your imprecations,

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* Serm. 4. de S. Steph.

† Proverbs xxvi. 2.

precations, through God's goodness, do not alight on the person to whom you wish the evil, they will certainly revert, and fall on the guilty head of the uncharitable curser. Let those then, who curse others, tremble, at least, for themselves, and beware in time, lest they be numbered among those, of whom the prophet complains, who passed by without saying, *the blessing of the Lord be upon you: we have blessed you in the name of the Lord* *.

How widely does this mode of salutation, recommended by the prophet, differ from that practised by christians now-a-days: the one is christian-like; the other addresses him with an oath or execration, under the specious pretence of friendship and esteem. When a person meets his friend or acquaintance, he immediately accosts him with that uncivil, as well as unchristian salutation: *By G—d, I am glad to see you*, as if, in truth, you could possibly rejoice to see your acquaintance well, whilst you abuse the name of God, who gave him existence and preserves it. Another says, *God d—n you, how do you do?* To call thus upon God to damn your friend, and then ask him how he does, is absurd and impious: as if you could reasonably expect to find him well, whilst you wish hell to be his abode! A third says, *God d—n me, I am glad to see you*. A strange compliment indeed, to self, and friend! first, to wish damnation to yourself, and then assure your friend you are glad to see him, as if you would wish him a share of your torments!

Custom may indeed have made such modes of address fashionable, but not excusable. You say, such expressions stand meerly for cyphers; that they are intended to express your friendship more warmly, but that in fact, you mean not to offend God, and that the least evil should befall your neighbour. Such pleadings will not excuse you; for though the person to whom you wish the evil, receives no harm from

* Psalm cxxviii. 2.

from your uncharitable imprecations, not so with you, who utters the imprecation; because, you instantly become guilty in the sight of God, by calling upon him to curse his creatures, for which you must be accountable before the tribunal of his justice.

Though such expressions may be looked upon by you, as harmless, as meer cyphers, they are highly offensive to almighty God; because you take unwarrantable freedoms with his holy name. Such daring irreverences offered to the name of the Most High, must not be looked upon as harmless. You say, the words were expressed only in jest; but remember, that to *jest* with the name of God, is to sin in earnest.

C H A P. XIII.

Of Blasphemy.

TO blaspheme, is to speak evil of God or his saints, to treat him or them with contumely or reproach. It is a most grievous sin, contrary to the virtue of religion, and the praise due to God's most sacred name.

Though the sin of blasphemy is generally committed by reproachful expressions against God, yet as God can be praised by thought, word, or deed, says the angelic doctor, so he can be blasphemed by either. Blasphemy is of two kinds; the first is called *heretical*, when some error against faith is contained in the contumelious language uttered against God; as when you deny to God what really belongs to him, for instance, patience, justice, sanctity, providence, goodness, &c. Or when you attribute to God, what does not appertain to him, for example, sin. Thus some heretics blaspheme, by making God the author of sin.

How frequently do abandoned gamesters blaspheme, when at an unlucky cast of a die, or the turn of a card,

card, they appear in convulsions, and raise their eyes to heaven, in a reproachful manner, as if to stare the Almighty in the face, and bring him in guilty of intelligence with the adversary! But, if the set or game be lost, and his personal or perhaps real estate also, the property of his rising offspring, 'tis then he sends up a volley of curses to the throne of God, and blasphemes the name of the Lord without reserve. Unhappy creatures, who by gaming, fool away their money; and by blasphemy, their souls!

This heinous vice of blasphemy rages also among the lower class of people, who, dissatisfied with their poverty, affirm, that God has not done right, in giving too much riches to some, too little to others. Thus presuming to dictate to the Lord, when, how, and to whom he should dispense his favours, and the manner in which he ought to govern the universe; not unlike the proud *Alphonfus* king of *Ar-ragon*, who was accustomed to say, that had he been at the creation of the world, he would have suggested to God a better method to order and regulate the affairs of the universe. Detestable presumption! That proud, ignorant man, shall pretend to dictate to the infinite wisdom of the King of Kings!

God is also blasphemed when, through flattery, we attribute to creatures what belongs to God alone: for instance, to call them *gods*, to say they are *divine*, *omnipotent*, &c. "for whatever is peculiar to God, (says St. Thomas) is God himself*."

He is also blasphemed, when you wish there were no God; when you speak of him or to him, with contempt or reproach, as the Jews did when they thus spoke to the Son of God: † *Vah! Thou hast destroyed the temple of God and in three days rebuild it up again, save thyself if thou canst!* And lastly God is blasphemed by speaking scornfully and reproachfully of his saints: for, as God is praised in his saints, because of the works he wrought in them

* 2. 2. q. 13. a. 1. ad 3.

† Matth. xxvii. 40.

so is he blasphemed in speaking contumeliously of them *. Hence, Ecclesiasticus says: † *Let not the name of God be usual in thy mouth; and meddle not with the names of the saints, for thou shalt not escape free from them.*

There is another kind of blasphemy called *simple* blasphemy, because it contains not any error against faith, but only that malice or impiety which is ever inseparable from an abuse or contempt of God: for instance, when in a contemptible manner, you name *God's Blood, his Wounds, his Death, &c.* for, as Jesus, Son of the living God, retains both body and blood, which he mercifully assumed for our sakes, they are not to be scornfully and disrespectfully mentioned by the sacrilegious tongues of vile sinners. And certain it is, that if such expressions, though proceeding from anger or passion, be intended to condemn or reproach God, they are blasphemous.

Nay, though the anger which prompts you to the impious expression, be not conceived against God, but some one of his creatures, yet the opprobrious and scornful language savours too strongly of blasphemy, to be excused from it: For, where is the christian (if not bereaved of every sense of religion) who does not shudder and feel his very blood chilling in his veins, when he hears the Saviour of the world, who by his wounds and death brought an universal salvation to mankind, treated with reproach and contempt.

A formal or positive intention of reproaching and dishonouring God, is not required to constitute a blasphemous act; a virtual and implicit intention is sufficient, viz. when, by the words, or manner of pronouncing them, God, according to the general notion of mankind, is contemned and scorned.

Blasphemy is a sin of so heinous and detestable a nature, that the very naming of it is sufficient to strike a christian soul with horror. Arguments would

* S. Tho. 2. 2. q. 13. a. 1.

† Eccl. xxiii. 10.

would seem unnecessary to dissuade christians from committing so grievous an offence, did we not see it reigning among them, to the great disgrace of christianity. Blasphemy is the genuine offspring of a corrupt, malignant, and malicious heart; it strikes directly at God himself, and strives to rob him of his divine attributes and perfections. Hence St. Jerom, quoted by St. Thomas *, assures us, "that there is nothing so frightful as blasphemy; every other sin compared to it, is light." Because the blasphemer directly or indirectly attacks God in his own person: nor can the malice of man, great as it is, soar higher.

If you desire to know, who is the presumptuous wretch who dares to abuse the Sovereign Lord of heaven and earth: 'Tis vile man, dust and filth, a despicable worm of the earth, who has been distinguished, through God's goodness, by the most signal favours and blessings! It is he that impiously and ungratefully revolts and flies in the face of God, his Creator, his Redeemer, his bountiful benefactor and future judge! Well may our Blessed Redeemer reproach the impious blasphemer, as he has already done the Jews: *Many good works have I shewn to you*, says Jesus Christ; *for which of those works are you for stoning me †?* For which of those unparalleled favours, which I have so plentifully bestowed on you, Oh ungrateful man! do you fling your curses at me? Is this the return I deserve for creating you, and redeeming you at the expence of my blood! For making you my brethren, and heirs of my heavenly kingdom! Oh vile blasphemer! what excuse shall you be able to plead, when arraigned at the awful tribunal of his justice? Not any, except that already assigned by the incredulous Jews; that you believed Jesus Christ to be man only, and not God. A desperate expedient!

You

* 2. 2. q. 13. a. 3.

† John x. 32.

You cannot plead the temptations of resentment, profit or pleasure, which sometimes prompt to the commission of other sins, because, you wantonly insult the source of every solid joy and good. I say wantonly, for, without the least appearance of offence, you blaspheme or otherwise maltreat the best of benefactors, from whom every real good and desirable pleasure must originate; and who is incapable of doing any the least injury to his creatures; on the contrary, is ever heaping blessings upon them. To treat a God of so much goodness with scorn, derision or contempt, is a sin of the deepest dye, and of so heinous a nature, as rather to require tears to bewail and deplore it, than words to express it.

I shall however give one instance of the heinousness of this crime, recorded in the book of *Leviticus* *, where we read: that a certain man, having had a dispute with another, blasphemed the name of God; upon which he was conducted to Moses, who ordered him to prison, until the will of God should be known on the occasion; when the sentence pronounced by almighty God was, as follows: *He that blasphemeth the name of the Lord, dying, let him die: all the multitude shall stone him, whether he be a native or a stranger.* Here is a terrible sentence pronounced, by God himself, against the vile blasphemer! The judgment is absolute, without reserve, without appeal. There is no distinction of persons hinted at: for young or old, noble or ignoble, rich or poor, native or stranger, who blaspheme the name of the Lord, must, by the divine decree, submit to be stoned to death.

If not only the Gentile, but the Jew was to be thus treated for blaspheming the name of God, who was favoured with only the *figures* of what christians now enjoy, what shall we think of those who have been blessed with the *reality*, who have had the Son of the living God himself in person, not only to promulgate

* Chap. xxiv.

promulgate the law of grace, but to satisfy for our sins, and effectually expiate them by dying on the wood of the cross; surely, it would not be in the least amazing, if the very stones of the street should become sensible and rise of themselves, to revenge the insult offered to their Creator, by crushing their bodies to death, and their sinful souls into the fathomless pit of hell! We all know, the veil of the temple was rent asunder, the earth quaked, the rocks split, when the Redeemer of Mankind was mocked and crucified; with much more reason should all nature conspire against sinners, to resent the injury we offer him, whom we all believe and confess to be our God!

It is to be observed, that though God could have commanded, that the blasphemer should die by the hands of a common executioner, yet this will not satisfy the injured Deity; for, he requires that the multitude should unite in stoning the blasphemer to death; as if to insinuate, that every hand should be employed in the extirpation of such blasphemous wretches; and not only citizens, but strangers and travellers that blasphemed the name of the Lord, by God's express command, were to undergo the like punishment, of being stoned to death.

Were the atrocious sin of blasphemy to be expiated by such a temporal punishment, it might afford some comfort to the sinner, but that is not the case; for, *the man*, says the Lord, *that curseth his God, shall bear his sin* *. O Lord! whither must he bear it? He must carry it into the other world (unless cancelled by a sincere repentance in this), where he must ever wear the brand of his sacrilegious impiety, in the dreadful regions of the damned; in an abyss of everlasting horror and torments. This is not a meer surmise, it is warranted by God's sacred word: † *For such as bless him shall inherit the land; but such as curse him, shall perish*. As sure as those

who

* Levit. xxiv. 15.

† Psalm xxxvi. 22.

who bless and glorify the name of the Lord with perseverance, shall inherit eternally the kingdom of God, with its unspeakable joys; so also they who curse or blaspheme him, shall be doomed to never-ending torments.

Hell, however terrible it is, must be their perpetual abode, and their language bespeaks it to be the only place of their future residence. Blasphemy is the language of the damned; and whilst you imitate them, you proclaim yourself to be of their number; as Job says, *thou imitatest the tongue of blasphemers; thy own mouth shall condemn thee* *. Your blasphemous expressions do plainly discover, that you no longer appertain to God; that you have forfeited the glorious title of being his adopted children, to become slaves to the devil and heirs of endless misery. Dreadful change! Words are insufficient to express it.

The monstrous evils, arising from the damnable sin of blasphemy, do not end here; for the sinner, by his blasphemy, propagates the odious vice, and spreads a most dangerous contagion.

Children and servants often think themselves justified in following the example of the blasphemous parent or master; and thus, by their example, the heinous vice gradually spreads to the great dishonour of God's most sacred name, and the eternal ruin of their own, and the souls of others. Ah! christian reader reflect, what an heavy charge shall be brought against the horrid blasphemer on the day of judgment! 'tis already drawn by the apostle St. Paul: † *By you the name of God is blasphemed*. And not content with having blasphemed the name of the Lord yourselves, for which you must render a most rigorous account; but also, your being the cause of teaching it to others, will form a separate article in the indictment, which shall be brought against you at his dreadful tribunal, and will aggravate your crimes beyond measure.

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* Job xv. 5, 6.

† Rom. ii. 24.

There is no punishment can thoroughly equal this heinous sin; nothing less than the eternal and most excruciating pains of hell can appear adequate to the detestable offence given to the Deity. *Let blasphemy, then says St. Paul, be taken away from you, together with all malice* *. Let the detestable vice, in future, be banished your hearts and mouths; every christian should exert himself to shun the hateful crime; for as all are obliged to glorify the name of the Lord, so all should unite in the destruction of the hideous monster, blasphemy: The prince, by his edicts; prelates, by their censures; preachers, by their sermons; confessors, by their instructions at the tribunal of confession; heads of families, by their example, their rebukes or chastisements.

In a word, all who have power or influence, should heartily exert themselves to exterminate the damnable vice, which is so highly offensive to the Sovereign Lord of the Universe, and so disgraceful to the christian name. Let blasphemy then be taken away from you, with all malice. Let the grievous crime be never more admitted into your hearts, mouths or actions; and ever remember the words of Tobias, thus speaking to the Lord: † *They shall be cursed that shall despise thee: and they shall be condemned that shall blaspheme thee.* There is no alternative left for the blasphemer, but either eternal damnation, or an unfeigned repentance. As I suppose you cannot hesitate in your choice, defer not your repentance a moment; in such important matters, delays are dangerous, and the evils attending final impenitence are irreparable.

With hearts then, overflowing with sorrow, prostrate yourselves before the throne of mercy, and with tears of compunction labour to wash away the stain of your sacrilegious impieties. If by his goodness, God, the searcher of hearts, finds you truly and sincerely contrite, he will not despise or reject you;

* Ephes. iv. 31.

† Chap. xii. 16.

you; his clemency will move him to give ear to your supplications; his grace will not be wanting to forward and perfect the glorious conversion; and when in the spirit of true penitence you shall repeatedly address the Lord in the following words, you shall assuredly obtain forgiveness and mercy. *Remember not (O Lord) our former iniquities; let thy mercies speedily prevent us, for we are become exceeding poor. Help us, O God, our Saviour, and for the glory of thy name, O Lord, deliver us, and forgive us our sins for thy name's sake.**

We have, O Lord, spoken the language of the damned; we have debased our nature; we have forfeited our title to thy blessed kingdom, by our repeated treasons; but above all, we have treated thee, our creator, our redeemer, and future judge, with reproach and contempt! So grievous then, are our sins, that we should not presume to approach thy throne, did not thy clemency most pressinglly invite us. As then, thy mercies are above all thy works, grant to us, O God, our Saviour, for the glory of thy most holy name *Jesus*, a sincere and hearty sorrow for our past offences; and in future, to hold the terrible vice of blasphemy in the utmost abhorrence and detestation; that we may repair the evils we have unhappily seminated in others; and that the remainder of our lives may be sacred to the praises of thy awful and most merciful name.

The devotion of the Rosary of the Name of Jesus, cannot be too often recommended, as it is so powerfully conducive to effect the desired reformation; it will prove efficacious to draw down the mercy of God upon you; it will serve to reform and bridle that dangerous member, the tongue; and cause it to become the instrument of praise and thanksgiving to God's adorable name, which before proved the fatal cause of a profanation of it: *The tongue* (of a profane swearer, curser or blasphemer)

* Psalm lxxviii. 3. 9.

phemer) is a fire, a world of iniquity. The tongue is placed among our members, which defileth the whole body, and inflameth the course of our lives, being set on fire by Hell*. Endeavour then to purify and sanctify it by a devout and constant recital of the Rosary, sacred to the praises of God's most gracious name.

C H A P. XIV.

How heinous to Blaspheme, Curse, or profanely Swear.

THE custom of Swearing, says St. Chrysostom, quoted in the catechism of the Council of Trent†, took its rise, “not at the beginning of the world, but when it began to grow old, and when wickedness had far and wide spread itself over the whole earth; and when nothing contained itself in its own place and order, but all things being jumbled together and troubled, were tumbled upside down, and brought into utter confusion; then, at last, after a long time, that custom of swearing broke in upon men: for, when men's perfidiousness and wickedness were grown to that pass, that they could not easily be brought to believe one another, then did they call God as a witness.”

Hence St. Augustin has expressed his sentiments on swearing in a clear and concise manner, when speaking of the Decollation of St. John the Baptist, he tells us, “that a false oath is damnable, a true oath is dangerous, nor is any oath thoroughly safe.” A true oath is dangerous, because a frequency of swearing becomes too often the effect of it, in which there are many dangers. Nor is any

* St. James iii. 6.

† Par. 3. in 2. Decalogi Precept.

any oath thoroughly safe, because men are frequently induced to swear through interest, prejudice, malice, or some other disorderly passion, which prompts them to swear, at least rashly, which is criminal. But to swear falsely, which is to call upon God to witness a falsehood, is evidently damnable; because it places the soul on the very brink of perdition.

The enormity of a sin is known from the greatness of the command that forbids it. Hence, the sin of Infidelity is accounted the greatest of all sins, because forbidden by the first commandment. The sin of Perjury approaches next to that of infidelity, and is therefore strictly forbidden by the second, whereby we are commanded, not even to take the name of the Lord our God in vain, much less to call him down from heaven to witness a falsehood.

The heinousness of perjury arises principally from hence, that it strikes immediately at the honour due to God's most adorable name, which must render it more grievous in his sight than that of Murder; because murder is a sin committed immediately against our fellow-creature, and mediately against God, who thus speaks in the fifth commandment: *Thou shalt not kill.* Whereas the sin of Perjury strikes immediately and directly at God himself, and consequently more sinful and odious. Yet some people imagine Murder to be more heinous in the sight of God than Perjury, because the former is punished by the civil law with greater rigour than the latter. But though Murder is punished with greater severity than Perjury, it follows not from thence, that Murder is more hateful in the sight of God; because the civil power has just reasons to apprehend that if Murder was not punished capitally, and in the most exemplary manner, it would be more frequently committed, by reason of those predominant passions of Malice, Envy, Revenge, and a thousand other causes, which

which usually prompt bad men to commit the horrid crime, perhaps on very trifling occasions.

It was therefore necessary to restrain and deter them from committing the atrocious crime, by a dread of capital punishments. Whereas, on the other hand, it could scarcely be supposed (did not experience evince the contrary) that men could be so vile and presumptuous as to profane the name of the Lord their God; or that they could be so abandoned and perfidious as to call him from heaven, who is truth itself, to witness their lies!

Men frequently, through a want of charity, offend and abuse each other, perhaps sometimes not without provocation: but that man should become so shamefully profligate, as to abuse his God, his Creator, his Saviour, his kind Benefactor, and future Judge, without the least appearance of provocation, would appear almost incredible, did not false oaths, dreadful imprecations, and shocking blasphemies, prove the existence of detestable impiety!

The sin of perjury is held in the utmost detestation, and is rigorously punished by almost every nation of the earth. It was held in such an abominable light by the ancient Romans, that they punished it, by throwing the offender headlong from the Tarpeian precipice. This penalty they afterwards altered, upon a supposition, that the Gods would vindicate their own honour, by some remarkable judgment on the offender. The Greeks set a mark of infamy upon them; and after the empire became Christian, if any one swore falsely upon the Gospels, he was to have his tongue cut out. The Jews punished this crime, and that of blasphemy, in the most exemplary manner, as has been already mentioned. Nay, even among the Turks, a person convicted of perjury, is led through the city, in his shirt, riding on an ass, with his face to the tail, which they hold in their hands, having their faces daubed, and on their shoulders a parcel of guts and other garbage,

bage, they are burned on the cheek and forehead, and for ever made incapable of being witnesses in any cause whatever.

Laws are enacted against perjury in all Christian countries: In this *, if any one shall profanely swear or curse, he may be fined one shilling. If the offender be above sixteen years old, he is liable to be fined one shilling, and to be confined in the stocks for three whole hours; if under that age, he is to be whipped by the parent, or constable, in the parent's presence. If an offender be proved guilty of corrupt and wilful perjury, or proved the cause of another's committing it, he is liable to forfeit forty pounds: if not able to pay, to suffer six months imprisonment, without bail; to stand in the pillory one hour where the offence was committed; and to be for ever after disabled from giving testimony in any Court of Record. The Judge may also send them to the house of correction, or transport them; their ears may be nailed, &c. *Wilt thou then, (O profane swearer) not be in apprehension of power? — If thou dost evil, be afraid, for he beareth not the sword in vain †.*

Perjury is, and always was held by the Catholic Church as a damnable sin. In the primitive ages of Christianity, if any Christian unhappily committed the sin of perjury, or induced others to commit it, it was enacted by the sacred Canons, that the offender should fast *forty days* on bread and water, and do penance for *seven years*.

It is true, our tender Mother the Church, from the circumstances of times and persons, has been induced to mitigate the rigour of her discipline, and change these severe penances into others much less severe. She however effectually supplies any deficiency, by the interposition of *indulgences*, or in other words, she applies the treasures of the church, that

* Lee's Statute Law of Ireland, page 312.

† Rom. xiii. 3, 4.

that is, the superabundant satisfactions and merits of Christ and his Saints, as a satisfaction for the temporal punishments due to our crimes. Yet the mercy of God, thus dispensed to us by his Church, is also abused by profane and perjured swearers, who, instead of availing themselves of this clemency, make no other return, than to shamefully persevere in their sins; nay, and sometimes make a profession of swearing any falsehood they are required, provided they are bribed with the price of their iniquity. Determined impiety! Shocking presumption!

Let such perjured profligates reflect, if they have any thoughts at all about salvation, that though the throne of mercy is now accessible, it may tomorrow be barred against them for ever. Every delay to amend their lives increases their danger, and *he who loves danger shall perish in it*, says the Holy Ghost *.

They sometimes lay great stress on the prayers of others; that though they do not themselves deserve forgiveness, yet hope, through the mediation of the Saints or pious Christians, to obtain it. St. Gregory relates a memorable fact relative to this vain confidence: "That in his time, the sick resorted to the tombs of the Martyrs, and were cured: Demoniacs also resorted thither, and the evil spirit was instantly put to flight. But, when the perjured swearer approached, instead of being relieved, he was sorely tormented by the devil †." By this narrative, the holy Doctor insinuates, that the faithful, in his days, visited the tombs of the Martyrs, they venerated their relics, as having been once the living temples of the Holy Ghost, and supplicated their intercession, whereby they happily obtained the desired relief, and were freed from their respective complaints.

Not

* Eccles. iii. 27.

† Homil. 32, in Evang.

Nor were any precluded the general relief but perjured swearers, cursers and blasphemers: for no sooner did these approach the sacred shrines, than their pains were redoubled, or to speak the language of the Saint, "they were sorely tormented by the devil:" As if to insinuate that the Martyrs would not intercede for such vile offenders, such declared enemies of the Most High, as dared, by their detestable impieties, to insult the King of Heaven, to whom they are indebted for every blessing, whether temporal or spiritual; nay, for their very existence and preservation.

And truly, it is no wonder, that the Martyrs, and every other inhabitant of the blessed regions, should jointly, as friends zealous for God's honour, refuse to plead for such miscreants, and leave them to be eternal objects of his wrath, and victims of his justice!

In short, the Lord holds the sin of profane swearing and perjury in such abomination, as to assure us, that * *the Speech that sweareth much, shall make the hair of the head stand upright, and its irreverence shall make one stop his ears.* He also says, *thou shalt not forswear thyself, but shall keep thy oaths to the Lord* †. Oh swearers, can the Almighty use words more forcible and expressive of the enormity of this crime of profane swearing and perjury.

It is not less criminal to call upon God's all-saving name to curse yourselves, your fellow-creature, or any of God's creatures: for, it is contrary to charity, which obliges us to wish good to ourselves and fellow-creatures: it is contrary to all that the Scripture prescribes, *of forgiving injuries, doing good for evil, praying for our persecutors, &c.* It is contrary to that brotherly love so strongly recommended and enforced by Jesus Christ; it is flying in the face of God's goodness, and endeavouring to undermine the great work of our redemption; it is labouring to
render

* Eccl. xxvii. 15.

† Mat. v. 33.

render his cruel sufferings and ignominious death fruitless and ineffectual ! What can be more injurious to the Redeemer of the World, than that man should presume to curse and damn those souls, for whose salvation the Son of the living God, Jesus Christ, laid down his precious life !

This uncharitable vice of cursing, is scarcely to be exceeded except by the shocking sin of blasphemy, whereby God is immediately attacked in his proper person. How dreadful to hear men, vile worms of the earth, abusing the God of Heaven ! To see them attempting to rob him of his glory ! and, as it were, *crucifying the Son of God again*, and tearing his sacred body to pieces, by their blasphemous expressions ; and these vomited forth by the very wretches, whom Jesus has mercifully redeemed, by dying himself !

Such vile offenders, such hateful monsters, are more culpable than the very Jews, who nailed Jesus Christ to the cross : for *they knew not what they did* : But you, Oh blasphemous sinner ! not only attempt to crucify Jesus, but also attempt to dissect him, whom you believe and confess to be your God, by such abominable oaths, imprecations, and blasphemies, as would fill entire pages to recite !

Nay, your guilt exceeds that of the damned, and reaches beyond hell itself : for if the damned blaspheme the name of the Lord, it is while God exercises the severity of his justice over them, as the beloved Evangelist declares in his book of Revelations, * *And they blasphemed the God of Heaven, because of their pains and wounds*. But that you, Oh sinners shall, without the least provocation, wantonly blaspheme the name of the Lord ; nay, whilst you are receiving the strongest proofs of his love, is a sin of the deepest dye, and not to be paralleled ! It calls loudly to heaven for the most dreadful punishments, that the avenging justice of an all-powerful God can inflict.

To

To forswear, curse or blaspheme, are certainly extremely sinful: but that men should professedly swear, curse or blaspheme merely for the sake of propagating these vices, is an, unparalleled piece of presumption. Yet so it is, that a *Club* or *Society* has been formed * for the more effectual propagation of those hellish vices. The *Hell-fire Club* was then revived under the title of *Holy Fathers*, who, it is said, were guilty of such horrid impieties, execrations, and blasphemies, as must make any one's ears, who professes Christianity, to tingle; or to use the Scripture phrase, it must *make the hair of the head to stand upright*, to hear the Deity attacked and insulted by such vile oaths, imprecations and blasphemies, as would foul, if possible, even hell itself!

Who can be silent, whilst the honour of God, the welfare of Christianity, and the salvation of souls, become so sensibly attacked by some giddy, profligate persons, who so freely presume to insult and reproach a God, who mercifully died upon a cross to give them life? What can be more impious or absurd, than to abuse their Creator, their Redeemer, and future Judge by their shocking oaths, imprecations or blasphemies! The conduct of sinners, with regard to these vices, seems wholly unaccountable: we can, indeed, in some measure, account for covetousness; we may guess the causes of lust; we may assign the incentives that urge to revenge; and unfold the motives that impel to ambition, &c. but that men should delight in so great profanation of God's most adorable name, whereby the highest indignity is offered to God, and neither real profit or pleasure can possibly accrue to themselves, is more than amazing!

Is it, perhaps, because they think that oaths, imprecations or blasphemies, may set off their passion better,

* In the year 1770 in the centre of the kingdom, not far from the *Shannon*; as if to spread its baneful influence more rapidly to every part of the nation,

better, and make it more terrible and impressive? Or, that they fancy their words and sentences have not their due cadence without them: or, that they believe their mirth and jollity cannot be modish enough, unless accompanied with some oath, execration or blasphemy: or in fine, whether it be to supply a deficiency of discourse, or to render it more grateful to their hearers, I shall not pretend to determine: but certain it is, that let their inducements or motives to commit these sins be what they may, they are most heinous in the sight of God: and the formal institution or formation of a Club for the propagation of those damnable vices, at once proves it to be the genuine offspring of an anti-christian, abandoned, and corrupt heart.

I conjure such thoughtless Christians, to take 'a view of the precipice of eternity, of the dreadful abyss, on whose brink they are madly sporting; and to recollect, that there is a Hell, wherein the worm never dieth, nor are its flames ever quenched: that this Hell is too open already for sinners; they need not wantonly pray to be admitted.

I know these geniuses have struck out an expeditious method to rid themselves at once of all fears and apprehensions, viz. to deny peremptorily "that there is an Hell."—Though there were no Hell, where would be the harm of declining those vices? What advantage can result from them? But suppose there is an Hell, for the punishment of the enemies of God, as the Sacred Scriptures loudly proclaim; nay, the very laws of justice and reason require a punishment adequate or proportioned to the crime, as the greatest and wisest men have believed, and the most rational and enlightened minds, even of the present age, do believe: If so, what will become of those *Bloods* who curse, swear, blaspheme, (not to mention other crimes) and who would fain mould religion, if any they have, according to their caprice, notwithstanding the constant stings and rebukes of that silent monitor, conscience, which

which they endeavour to stifle and suppress? Hell must and will exist then, let them beware timely of that terrible sentence which, if they persevere in their sins, will most certainly be pronounced against them: *Depart from me, ye cursed, into everlasting fire, which was prepared for the Devil and his Angels* *.

An higher affront surely could not be invented, than blasphemy, to provoke an infinite power to withhold all mercy and forgiveness from those who are constantly defying and provoking its justice. The Royal Prophet has beautifully expressed his surprise at the sinner's audacious temerity, and God's amazing patience, in the following words. † *How long, O God, shall the enemy reproach? Is the adversary to provoke thy name for ever. . . . The enemy hath reproached the Lord? and a foolish people hath provoked thy name.*

What punishment then, shall be inflicted on those who profane the name of the Lord? The Lord assures us, that *He shall not be unpunished that taketh his name upon a vain thing ‡.* To those who swear falsely he speaks, when he says §, *a malediction shall come to the house of him that sweareth falsely by my name: and shall dwell in the midst of it, until it shall consume it, and its very foundations.* To those who call on his name to curse his creatures, he says; *Railers. . . . shall not possess the kingdom of God ||.* And of the blasphemer, Tobias speaks to the Lord: §§ *They shall be cursed that shall despise thee: and they shall be condemned that shall blaspheme thee.*

If the terrors of the next world are not sufficient to bring profane swearers, cursers, or blasphemers to reflection and a sense of their duty, let them consider for a moment, how odious and contemptible they are in the eyes of all rational people: and, what

* Matth. xxv. 41.

† Psal. lxxiii. 10. 18.

‡ Deut. v. 11.

§ Zach. v. 4.

|| 1 Cor. vi. 10.

§§ Tob. xiii. 16.

what may probably have more weight with them, that in the end they will be cast off by all truly polite company. Bad as the world is, with regard to dissipation and vice, it is to be hoped, very few in future, will be found silly enough to enlist under the Devil's banner, through the persuasions of such recruiting officers, such *Holy Fathers*, as they ironically stile themselves.

Let such persons, then, as have happily escaped the diabolical snare, hold such anti-christian assemblies in the utmost abhorrence: and, let all those who have been miserably seduced into such vile associations, abjure them timely, and prostrate themselves before the throne of Mercy, which is yet accessible to them, though the most profligate and ungrateful of God's creatures: let them reflect on the unwarrantable freedoms they have taken with the most holy name of God: let them consider seriously, that it is not a creature they abuse by their blasphemies, but it is their Creator, their Redeemer and future Judge they insult, whose infinite power enables him, and whose avenging justice requires him to vindicate the honour of his injured name.

God now mercifully forbears with sinners, most patiently waiting their amendment: nor truly, can there be a stronger proof of his wonderful patience given, than that he does wait the sinner's conversion, and readily crown his unfeigned repentance with mercy and pardon, though guilty of high treason against his sovereign Majesty. Beware then sinners, of abusing any longer the goodness and mercies of your God, lest you provoke him to cut you off suddenly in your sins, and leave you to bewail your unhappy fate, during a tedious eternity; amidst unquenchable flames, without the least hopes of a mitigation of your torments; for ever deprived of the sight and enjoyment of God, his blessed Angels and Saints, in the regions of bliss and glory.

Rouse then, O profane cursers, swearers and blasphemers from your fatal lethargy! Do not permit yourselves

yourself to be lulled into so dangerous an insensibility : Harken no longer to the suggestions of the evil serpent : Repent timely, lest God's avenging justice lay hold on you : The multitude of his tender mercies now pressingly call and invite you to repentance, promising the remission of your sins here, and everlasting joys hereafter. Who can be so great an enemy to himself, so enamoured with torments or so averse from happiness, as to hesitate a moment at the choice ? Or, who can be hardy enough to defer his conversion for a moment, when he reflects on the dreadful punishments that have befallen blasphemers ?

Every one that blasphemed the name of the Lord, was, by his express command, *to be stoned* *. In punishment of the sin of blasphemy, an Angel of the Lord, in one night, *slew in the camp of the Assyrians an hundred and eighty-five thousand* †. And Holofernes, for his blasphemy, recited in Judith ‡, though general of a great army, was beheaded by a woman, in the midst of his guards. Who is it then, that can be obdurate enough not to tremble at this shocking sin ; or so totally abandoned as to defy, by it, the avenging justice of God's all-powerful arm ? Let then the blasphemer, curser, and profane swearer frequently and fervently address the Lord, in the following words, *Set a watch, O Lord, before my mouth : and a door round about my lips* § ; to protect me from the dangerous vices, so hateful to thee, and fatal to man.

* Levit. xxiv.

† Judith vi.—xiii.

‡ 4 Kings, xix. 35.

§ Psal. cxl. 3.

C H A P. XV.

Apologies, to excuse or extenuate the Crimes of Blasphemy, Cursing, or profane Swearing, frivolous.

AS the apologies or excuses which sinners generally make, to exculpate themselves from the guilt of blasphemy, cursing, or profane swearing, have been already spoken of, when treating of those vices in their respective chapters, we shall therefore be the more concise in this.

All the apologies made by cursers, swearers and blasphemers will appear frivolous and trifling, when they reflect, that had they the love and fear of God in their hearts (which they ought to have), they would not, by any means, take such unwarrantable freedoms with the name of the Most High: for, a restraint proceeding from a real love or fear of the Lord, would, in time, effectually curb the horrid vices, and at length remove them. But the case is quite different: for men, in general, have not really the love and fear of God in their hearts: they know, he does not now govern his people, as he formerly did the Jews, by the law of fear, but by the law of love; by giving the strongest proofs of his unspeakable clemency, to engage us cheerfully to adore and sanctify his holy name. They are not, however, to think that the all-powerful arm of the Lord is disabled from inflicting the most dreadful punishments on such, in the other life, as have refused his love and kindness in this. Nay, he often punishes, in the most exemplary manner, those obdurate sinners, even in this life, who presume to abuse his wonderful patience: the many frightful examples he has made clearly evince it, as we have shewn in the foregoing chapters.

It appears, however, from the frequency of swearing, which now so universally prevails, that neither favours nor menaces are sufficient to curb the profane wretch, or keep him within the bounds of his duty : for, not to dwell on that shameful neglect of loving God, and thanking him for his innumerable favours, which are plainly to be discovered in the swearer or blasphemer ; it appears manifestly, he has not the least apprehension or dread of God's just judgments falling on his guilty head.

The want of this holy fear is the principal source from whence the hateful and abominable custom of profane swearing and blaspheming springs : for we see that when a temporal prince enacts a law, his subjects, either through love or fear, pay obedience to it : Yet, when the King of Kings solemnly forbids the profanation of his sacred name, by the *second* Commandment, neither love nor fear can restrain the abandoned swearer. If a multiplicity of unspeakable favours are insufficient to engage the sinner to revere the most holy name of God, at least let him dread a God, *who hath power to cast into Hell. Yes I say to you, fear him* *.

When the curser, swearer or blasphemer is re-
buked for taking such freedoms with the most holy name of the Lord, he readily pleads an excuse for the atrocious crime, alleging, that he has often endeavoured to wean himself from the execrable vices, but to no purpose ; the *habit* or *custom* he has contracted, being of so long a duration, he cannot overcome it.

This is a trifling excuse : for though some difficulty will attend the removal of any habitual vice, yet as God's grace is ever ready to assist and forward your amendment, provided you use your endeavours, of course, those difficulties must speedily subside, and the dangerous custom gradually decline. To plead custom as an apology for swearing, &c.

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* Luk. xii. 5.

is as impious, as it would be ridiculous for a robber, arraigned at the bar, to plead, that being so long accustomed to pilfer and rob, he could not refrain from it: his pleading custom, as an excuse, would aggravate his crime in the eyes of both judge and jury, and instead of obtaining pardon by this plea, or a mitigation of his sentence, it would rather prove a means of increasing his torments, and hastening his execution.

A true fear of incurring the indignation of the Most High, would undoubtedly remove the hateful custom: "For there is no custom whatever, (says St. Chrysostom) which will not yield to fear truly such *." For instance, you are accustomed daily to take air and exercise, to eat and drink plentifully: yet, if an eminent physician tells you, you are feverish, you will readily break through these customs; you will abstain from food and submit to confinement. From whence proceeds this ready compliance, but from a dread of increasing your disorder and endangering your life! If the sinner had a like fear of endangering or losing his soul, he would readily break through the damnable habit of cursing, swearing and blaspheming. "You see then (says the holy Doctor) that where there is a real fear, it will easily curb, and at length remove any custom, though ever so inveterate."

And truly, do we not daily see children and servants, who, though addicted to swearing, &c. yet, when in the presence of their parents or masters, can readily refrain from it? Nay, if the most abandoned swearer, blasphemer, or curser, appears in a court of justice to give testimony, though his deposition continue perhaps for hours, he will not be heard to utter an oath or imprecation: because he is overawed by the presence of the judge, and dreads incurring the censure of the court.

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* Homil. 14. ad Popul.

How frivolous then, the excuses assigned by profane swearers, &c. that they cannot break through the abominable custom? They cannot, only because they will not: for, do not numberless examples prove, that they can readily refrain from the odious vices, when in the presence of those invested with the power to rebuke and punish them. Truly, because the Lord is not *visibly* present, they dread not his justice, but profane his adorable name without reserve! But, O vile cursers, swearers, and blasphemers, know, that even the least irreverence offered to his most sacred name shall not escape his watchful ear, nor the avenging justice of his all-powerful arm!

It is not however to be denied, that if a sinner, who has been accustomed to swear, curse, or blaspheme, sincerely repents, and uses every proper method to overcome it, but that in some cases, passion may so blind him, or the effects of a bad habit may so far get the better of him, that he may chance to swear an oath, utter a curse, &c. without committing a mortal sin, as an involuntary and indeliberate act, agreeable to what Ecclesiasticus says *, *There is one that slippeth with the tongue, but not from his heart.* But, if instead of using your utmost efforts, and applying the proper and proportioned means to root out the evil practice, you reinforce the damnable habit with repeated oaths, imprecations, &c. it must highly aggravate your crime: "for to sin through habit, (says the angelic Doctor) is to sin more intensely †," and consequently more grievously.

Others there are, who plead *passion* or *anger* as an excuse. What folly! To think that passion shall excuse those irreverences offered to the Lord, which is deemed insufficient to excuse an affront offered to yourselves! If a man in a passion strikes or
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otherwise

* Chap. xix. 16.

† 2. 2. q. 156. a. 3.

otherwise abuses you, will you not resent the insult? Will his being in a passion be accepted as a sufficient apology? 'Tis more than probable, that a blow on the face, or a challenge to the field, would be judged (though wickedly) the only suitable return you could, in honour, make for the affront received. And yet you would have it that anger should excuse the most glaring acts of irreverence and contempt offered to the infinite Majesty of God, who is incapable of giving any or the least offence!

You say, you do not speak in that manner, either to reproach God, or treat him disrespectfully: 'tis only perhaps to frighten those you are speaking to, or to give weight to your assertions, but in fact, have no intention of offending Almighty God by your oaths, &c. But is it possible that Christians speak seriously, who mean thus to excuse themselves! Can they possibly think, that to intimidate those to whom they are speaking, or to gain their assent, 'tis excusable to abuse God's most sacred name, and treat it with contempt? If a sinner must vent his passion, is he so very much at a loss for speech, as not to find any words to explain himself, but such as manifestly tend to the dishonour and abuse of God's most holy and terrible name!

Others, in fine, say they cannot at least refrain from cursing those who curse them. This method of reasoning is condemned by the gospel maxims, requiring us to *forgive our enemies: to bless, and not to curse them, &c.*—*Not returning evil for evil,* says the prince of the Apostles, St. Peter, *nor railing for railing, but on the contrary blessing: for this ye are called, that by inheritance ye may possess a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile* *. So little do Christians attend to

this advice of the Apostle, that St. Gregory Nazianzen had reason to complain, that man is not afraid or ashamed to treat the venerable name of God with disrespect and contumely, though the very devils themselves tremble at it*! Which caused St. Chrysostom to exclaim against profane swearers, cursers, and blasphemers, in the following words: "You know not what God is, or how he ought to be invoked †." From a want of this necessary reflection, proceed those shameful irreverences offered to the Lord's most sacred name.

St. Ambrose remarks, that the Jews who blasphemed Jesus, whilst hanging on the cross, blasphemed, indeed, with great readiness: and why? says the holy Doctor, because they insulted him, as they suddenly passed by, without allowing themselves time to reflect: for had they remained to consider, that he, who was then nailed to the cross, was the Son of the Living God, who gave existence to every creature, and on the day of his sufferings withdrew light from the sun, and threw all nature into convulsions: Had they stayed to consider these and other prodigies attentively, they would not have blasphemed his tremendous Majesty, but would have struck their breasts and confessed Jesus, then expiring for the salvation of man, to be the Son of the living God: They would earnestly beg forgiveness and mercy, for the glaring insults offered to their bleeding Saviour.

In a word, there is no apology can be made or admitted to justify or excuse the hateful custom of cursing, swearing or blaspheming, whereby so great an irreverence is offered to the Omnipotent Creator and Conservator of all things: whereby so great an indignity is offered to the Divine Spirit, who is ever willing to make his abode in our souls and sanctify them; and which also argues the highest contempt of the Saviour of mankind, who shed his precious blood

* Orat. xxi.

† Homil. xxvi. ad Popul.

blood to redeem them. Did men but reflect, that Jesus, whose name they impiously revile, must judge those irreverences offered to him, and that they know not the day nor the hour they shall be cited to the bar of his justice, to receive the sentence of eternal reprobation, the just punishment of their vile oaths, imprecations and blasphemies, they would certainly be more cautious in future.

At his dreadful tribunal, the sinner will plainly perceive, but too late, how much he has been deluded by frivolous excuses, which shall be rejected by the just judge as soon as alledged; the damnable vices will then appear in their natural deformity, which must inevitably fill the criminals with the most dreadful apprehensions, and clearly expose to their view, the eternity of torments that await them.

The neglect of making these, and such like Christian reflections, is what exposes mankind to those execrable vices here, and shall make them smart under the rod of God's avenging justice hereafter. The present is the time to guard against those punishments that are justly to be dreaded from the injured Deity. Repent then timely, and cease not, in future, to praise, honour and glorify God's most adorable name.

The sinner seems to have no other plea left, but a false confidence in the mercies of the Lord, saying, "God's goodness is so unbounded that he will not permit us to be damned, though our crimes are enormous, &c." I shall briefly answer such presumptuous sinners in the words of Ecclesiasticus: * *Say not, the mercy of the Lord is great, he will have mercy on the multitude of my sins: For mercy and wrath quickly come from him, and his wrath looketh upon sinners: Delay not to be converted to the Lord, and defer it not from day to day: for his wrath shall come on a sudden, and in the time of vengeance he will destroy thee.*

Hear this sentence, and let it be deeply impressed on your minds, O vile cursers, swearers, and blasphemers! who obstinately persevere in your sins, and yet presumptuously hope for mercy and happiness. It is a false and deceitful hope: For they only, who sincerely repent, *and call upon his name, are created for his glory* *.

C H A P. XVI.

The Means to Amend.

IT is, no doubt, the indispensable duty of every profane curser, swearer or blasphemer, that hopes for salvation, to use his utmost endeavours to amend his life, to repair the evils he has done, and wash away the stain of his crimes with tears of a sincere repentance.

Some means, however, ought to be prescribed in particular, whereby the repenting sinner may be helped to accomplish the desired amendment: I know not any more powerful to reclaim the blasphemer, curser or profane swearer, than an imitation of our great original, Jesus Christ, when curing the *dumb man*, as is recorded in the seventh chapter of St. Mark.

Before our blessed Redeemer restored speech to the dumb man, *he looked up to Heaven*: whereby he teaches, that we are to raise our eyes and hearts to heaven, praying from thence the cure of our infected tongues: "For if man," says St. Augustine, "cannot govern his tongue, let him have recourse to the Lord, by prayer, who with his all-powerful arm will effectually subdue and tame it †."

This divine glance, which the Lord gave towards Heaven, discovers to the profane swearer and blasphemer

* Isaiah xliiii. 7.

† Sermon. 3. de verb. Dom.

phemer the method he is to pursue for the amendment of his tongue; not tied as the dumb man's was, but too loose in profaning the name of its Creator: for, by raising your hearts and eyes from all earthly beings, (which too often blind the former and captivate the latter) to contemplate the glorious Majesty of that God, whom you offend by your vile oaths, imprecations or blasphemies, 'tis then the impiety of the sinner will appear in its proper deformity, and may prove an effectual means to excite in him an unfeigned repentance.

It will represent to the sinner, in the most lively manner, how presumptuously man, who is but a vile worm of the earth, dares to take such freedoms with the name of the most august and tremendous Monarch, perhaps to establish an untruth, to curse his creatures, or to blaspheme his most venerable name, while at the very same time, all the Angels of Heaven, prostrate on their faces before the throne of God, incessantly sing the ravishing song which the beloved Evangelist heard, in these words: ** Benediction and glory, and wisdom, and thanksgiving, honour and power, and strength unto our God for ever and ever, Amen.*

The first thing then a sinner is to do, who means to amend his life, is to reflect seriously on his own baseness, and the infinite Majesty and sanctity of God whom he offends: He must also raise his heart to the Father of Mercy, imploring his goodness to grant the necessary assistance for his amendment; after which, he should (as is related of our blessed Redeemer) *sigh*; that is, bitterly lament the grievous offence given to the Most High, by his execrable oaths, imprecations and blasphemies.

The want of a true sorrow, is the real cause why the cure of our distempered tongues is so seldom effected: nay, do not sinners, instead of exciting sorrow in their breasts, endeavour to stifle the rebukes

bukes of conscience, by assigning some frivolous excuse, which often rather aggravates the crime, than extenuates or excuses it: Every apology tending to silence conscience or to palliate the hateful vices, representing them as harmless and inoffensive, must be totally inadmissible and highly criminal.

Hence the sinner, who means to amend his life, should not only raise his heart to Heaven, but also endeavour to expiate his atrocious crimes with tears of sincere repentance. His unfeigned sorrow should be accompanied with other good works to secure his conversion and prevent a relapse: for instance, let the swearer impose upon himself, or cause to be imposed by his confessor, the performance of such works as may effectually tend to curb and remove the sinful passion. For example, to form this resolution: that so often as he profanes the name of the Lord, he shall give an alms to some distressed fellow-creature, according to his abilities; that he shall fast, pray, or humble himself to kiss the ground, &c. Such acts of charity and humiliation are highly pleasing to Almighty God, and have proved the happy means of averting his indignation from sinners.

It is related of a soldier, who was accustomed to profane the name of the Lord upon every trifling occasion, that being prevailed upon to go to confession, he received, as penance, a charge, that so often as he transgressed in that way, he should form, with his tongue, the sign of the cross on the ground. His compliance proved the safety of both soul and body; for shortly after being in company with a number of his brethren, soldiers, he begins, according to custom, to profane the name of God. No sooner had he reflected on the crime, into which he relapsed, than he immediately bends to the earth, and whilst he had been making the sign of the cross, as directed by his confessor, a loaded musket was discharged; the ball only grazing his loins, without doing any other damage than carrying away part of his coat and shirt.

Here is a signal mark of the divine protection, in favour of the penitent soldier, who, upon the first recollection of his crime, without hesitation, humbly prostrates to implore forgiveness of heaven, which proved neither blind to his prompt humiliation, nor deaf to his fervent petition; for the judgment is averted, his life is spared. Whereas, had he continued proudly erect, regardless of the advice given him by his director, he must have been unavoidably shot; and, no doubt, but soul and body would have been in a most lamentable state, whilst stained with the damnable sin.

His comrades admire the wonderful escape, and justly ascribe his preservation to God's infinite goodness! It wrought a total change in the soldier's life; and as a small tribute of praise and thanksgiving, he resolves to undertake a painful pilgrimage to the holy church of Loretto, which he faithfully performed, and where this memorable fact is recorded *.

Would to God, that they, who are unhappily prone to profane the Lord's most venerable name, would imitate this christian soldier, by humbling themselves to the very earth, and there in the spirit of true penitence, say with holy David: † *Help us, O God, our Saviour, and for the glory of thy name, O Lord, deliver us; and forgive us our sins for thy name's sake.* These, and such-like acts of humiliation and prayer, will prove highly pleasing to Almighty God, and a powerful means to avert the many exemplary judgments that daily beset habitual swearers, cursers and blasphemers. How many have had their mouths contracted? How many have been struck deaf, dumb or blind? Nay, how many thousands have been struck dead, for being guilty of blaspheming the name of the Lord. Sacred history is replete with many instances thereof, sufficient to strike future generations with terror and amazement.

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* Segneri, Crist. Istruito, Rag. 10.

† Psal. lxxviii. 9.

What judgment then, can we form of those unhappy souls, thus suddenly snatched from their sinful bodies? They justly dread facing an angry God, whose sacred name they, but a few minutes before, most impiously profaned. They would give worlds, if in their power, to be exempt from appearing before the injured Deity; but the rigour of God's justice commands their attendance at his dreadful tribunal, to receive a sentence proportioned to their crimes. As they are totally unfit for heaven, where nothing defiled can enter, they shall be hurried into the frightful dungeon of hell, there to remain with the accursed inhabitants of those infernal regions, so long as there is a God in Heaven to punish them. Remember, christians, in time, that what has happened to others, may befall you; God's abhorrence of the detestable crimes, and his power to punish, are still the same. You have not, nor cannot have any special protection, unless from a speedy repentance and amendment.

In fine, as the Evangelist informs us, our Redeemer Jesus Christ, not only raised his eyes to Heaven, and sighed, but also *touched the tongue* of the dumb man, before he effected the cure. Whereby he teaches, that to complete the cure of your envenomed tongues, 'tis not sufficient we shall crave God's assistance, and repent; but the Lord must touch and sanctify them. It is true, the Lord is not now visibly present to effect the cure, yet has he been graciously pleased to bequeath himself to you, under the sacramental veils of bread and wine, in the most adorable Sacrament of the Eucharist, for the purpose. Receive him then worthily, receive him frequently, that by so sacred and powerful a remedy, all the diseases of your souls may be effectually removed, especially those of cursing, swearing and blaspheming. In short, by the means of prayer, repentance, and worthy communions you will happily obtain the amendment of your sacrilegious tongues;
and,

and, as the Scripture says, of the dumb man, you will *speake rightly* *.

There are several other ways of overcoming those vices: First, by reflecting, that if we are to render an account, on the Day of Judgment, of every idle word we say, how much more rigorous shall our account be of every oath we have sworn, though of ever so trifling a nature. Secondly, by reflecting on the many temporal punishments that have been, and daily are inflicted on cursers, swearers, and blasphemers; they were formerly, by divine command, to be stoned to death: And the account related by St. Gregory † of a boy, five years old, being snatched away by devils, from his father's arms, on account of his frequent swearing, is frightful! A true fear of the Lord will also remove those vices: St. Augustine thus relates of himself, “ ‡ The time was (says he) when I was much given to swearing, and involved in that dangerous and wicked habit: But I tell you, since the time I began to serve God, and saw the great evil there was in perjury, I was struck with a fear of it: This fear bridled the inveterate habit; being bridled, it was restrained; being restrained, it languished, and languishing, died; and a good custom succeeded a bad one.”

In short, I will tell you a method, says St. Chrysostom ||, by which, if observed, you shall overcome the evil practice. When you find yourselves, your wives, children, or domestics infected with the vices of cursing or swearing, and though often admonished, do not amend; command them to go to bed supperless: Impose this penance on the guilty, and you shall soon reap the happy fruits of an amendment.

It will also prove conducive to your speedy amendment to reflect seriously: That cursing, swearing, and blaspheming is the constant employment of the *damned*, who, as they are doomed to unchangeable torments,

* S. Mark vii. 35.

† Lib. 28. Conf.

‡ Lib. 4. Dialog. cap. 18.

|| Homil. 5. ad Popul. Antioch.

torments, without the least hope of a mitigation of their pains, are therefore hurried, out of pure malice, to the ineffectual revenge of continually cursing and blaspheming the name of the Lord. St. John thus describes to us Hell and the state of the damned: It is an obscure place, 'tis the region of darkness; there *they gnawed their tongues for pain; and they blasphemed the God of Heaven, because of their pains, and wounds* *.

Let not then, the language and employment of the damned, be any longer that of a christian, who hopes for salvation; but carefully observe the Gospel Maxim, *Swear not at all*, except when the necessary vindication of truth obliges you to it. Be mindful also of St. Paul's advice, not to wish evil to yourselves or any of God's creatures: *Bless them that persecute you*, says the Apostle, *bless and curse not* †. The same apostle also cries aloud: *Let all blasphemy be taken away from you* †. Let all God's creatures unite to extirpate the dreadful monster, Blasphemy, big with every other crime: Let every heart and hand be joined to destroy that hellish fiend; so great an enemy to God, and so destructive to a christian soul. Remember timely, O Blasphemer! *whom thou hast reproached, and whom thou hast blasphemed, and against whom thou hast exalted thy voice, and lifted up thy eyes on high? Against the holy One of Israel* §? In short, tears are more proper to bewail the execrable and damnable vices, than words to express them.

A due attention to the means prescribed in this chapter, would prove highly conducive to stay the rapid progress of the detestable crimes, and in time effect an happy reformation.

Lastly, a most powerful means to overcome those vices of cursing, swearing and blaspheming is prescribed; viz. To become a member of the Sodality inscribed

* Revel. xvi. 10, 11.

† Ephes. iv. 31.

† Rom. xii. 14.

§ Isa. xxxvii. 23.

inscribed to the most holy name of Jesus, as also to repeat daily the celebrated form of prayer, intitled the Rosary of the Name of Jesus; as we shall see in the following chapters. Meanwhile, "let us bridle our tongues," says St. Chrysostom *, "no great labour will attend it, nor will much time be necessary to accomplish it; 'tis sufficient to be willing, and the work will be readily effected. This matter depends wholly on custom endeavour then, by fasting and prayer to remove the pernicious habit. There is nothing greater, than to become teachers of the world: It will be no small matter, to hear it every where said: That there is not one in this city, who swears. If this be done, you will not only obtain the reward of your good works, but what I have been," says the Saint, "to you (the means of your conversion) you shall be to the whole world; Others shall follow your example."

C H A P. XVII.

The Origin of the Sodality inscribed to the most holy Name of Jesus.

CRIMES, so heinous as those of profane swearing, cursing or blaspheming must have unavoidably provoked, long since, God's wrath and indignation to fall upon the guilty heads of those impious miscreants, who presume to take unwarrantable freedoms with the most holy names of the Deity, were it not, that the multitude of God's tender mercies restrains his avenging justice; nay, and even engages his infinite wisdom to suggest, from time to time, such sweet and efficacious means as must disarm his justice, reclaim sinners, and cause his mercy to shine upon them.

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* Homil. 8. in Act. Apost.

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The celebrated Devotion, sacred to the most holy name of Jesus, is one of those powerful means suggested by God's infinite wisdom; and his unspeakable goodness revealed it in the 13th century, when the abominable vices of cursing, swearing and blaspheming raged to so great a degree, that on the 20th of September, in the year 1274, the blessed Pope Gregory X. * addressed a Bull to the Master General of the Order of Preachers, which begins, *Nuper in Concilio Lugdunensi*, &c. † wherein, after briefly setting forth the praises of the adorable name, Jesus, he earnestly entreats and requires the said Master General and his brethren, that so often as they should preach the word of God to the Faithful, they should be mindful to enforce the profound respect and veneration so justly due to that all-saving name.

The cause of issuing this Bull was, not only to revive and establish the love of Jesus in the hearts of the faithful, but also to banish from their mouths the detestable vices of blasphemy, cursing and profane swearing, so contrary to the respect due to God's most adorable Name.

The Sovereign Pontiff gives the important commission, in this solemn manner, to the Order of Preachers, instituted, as he knew it was, for the glorious work of propagating the Gospel, throughout the *whole Globe of the Earth*: He therefore wisely judged them, from their learning, zeal and eloquence, to be most proper instruments to re-establish the honour and love due to God's most amiable name, and reform those impious abuses, which were seminated by the malignant tongues of cursers, swearers and blasphemers, to the great disgrace of christianity.

Nor was the holy Pontiff, disappointed in his pious views; for as soon as the Master General, John of Vercelli,

* Pope Gregory X. by reason of his singular piety, and the miracles he wrought, was declared a Beatus or Saint, by Pope Benedict XIV.

† Bullarium Ord. Præd. tom. i. p. 524.

Vercelli, had received the aforesaid Bull, he writes a circular letter full of piety *, warmly exhorting his subjects, in all parts of the world, to exert themselves in the execution of the supreme Pontiff's pious intention, so agreeable to the tenor of the gospel, and advantage of souls.

In consequence of this commission, which the Order of Preachers had received, and as cheerfully embraced, they were heard, in almost every part of the globe, announcing the danger and enormity of the damnable vices of blasphemy, cursing, and profane swearing, and most strenuously enforcing the profound respect due to the all-glorious name of Jesus, representing in the most lively manner to their hearers how much mankind are indebted to the name of the Lord, for their redemption, sanctification and salvation.—That through it the sinner is to hope for mercy and forgiveness; the just man, the grace of perseverance and future glory—That the name of *Jesus* is the source of every blessing, whether spiritual or temporal, that we have or may expect—That it is a *name* most *holy and terrible*: abundantly sweet to the pious Christian, and formidable to the profane swearer or blasphemer—A name adored by Angels, and feared by devils—A name, in short, which is *above every name*, at which every knee should bend of those that are in *Heaven*, on *Earth*, or in *Hell*!

With these and such like instructions, conveyed to the faithful with unction and constancy, a singular devotion and respect for the most sacred name was introduced among the faithful, and the execrable vices of blasphemy, cursing, and profane swearing most remarkably decreased, to the great joy of heaven and earth.

To perpetuate this happy change, the sons of St. Dominick resolved, that an Altar should be erected in all their churches, dedicated solely to the most
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* Bullarium, *ibid.*

holy and august name of *Jesus*, which the faithful devoutly frequented, and where, on bended knees, they offered the sacrifice of praise and thanksgiving to the most holy name of God : saying with St. Paul, * *Let us offer up the sacrifice of praise always to God, that is, the fruit of lips confessing his name.* Thus were the first foundations laid for the sacred Sodality, by the Brethren of the Holy Order of Preachers, *alias*, of St. Dominick, which was afterwards propagated and established by them, to the unspeakable glory of God's most venerable name, and signal benefit of the Christian world.

In this state the devotion continued until the year 1432 †, at which time the kingdom of Portugal was visited by a most dreadful plague, which swept away such multitudes, that the kingdom appeared almost depopulated, particularly the city of Lisbon, its capital, which seemed only a receptacle for the dead. The few that survived, imputing these chastisements to the just judgments of heaven, for the sins they had committed, particularly those of cursing, swearing, and blaspheming, earnestly sought forgiveness and firmly purposed amendment. The children of St. Dominick were singularly active in promoting so desirable a reformation, and had recourse to the powerful means of fasting, praying, and preaching, thereby to offer a sacred violence to heaven, and become the happy instruments of appeasing God's wrath, and moving the people to an unfeigned repentance.

Among the many engaged in the important cause, Andrew Diaz ‡, of the Order of Preachers, who (being for some time Bishop of Megara, an ancient city of Greece, in the province of Achaia) renouncing the pastoral care, retired to his convent at Lisbon, where he soon had an opportunity of signalizing himself

* Heb. xiii. 15.

† Ravicini, *Roseto Prodig.* Append. tom. i. 402.

‡ Ibid. p. 403.

himself to the unspeakable joy of the inhabitants of Lisbon, and indeed of all Europe, who reasonably dreaded the spreading infection.

This venerable Prelate, seeing the distresses of the people, and conceiving that Heaven seemed deaf to their lamentations and intreaties, fired with an holy zeal, ascends the pulpit, and most pressingly exhorts them to make their humble addresses to the merciful name of *Jesus*, reminding them with great energy, that there is no other name under Heaven given to men, whereby they must be saved †.

The people flocked in multitudes to his sermons, particularly those infected with the plague: And as every individual was desirous of his preservation and safety, so you might behold all and every one calling with great fervency, on *Jesus*, with their mouths; revering him with their hearts; and on bended knees adoring his most merciful name. What was the consequence of this happy reformation? It caused the plague to cease on a sudden: the corrupt morals being banished their souls, the destructive contagion that attacked their bodies, ceased also: Their joyful acclamations seemed to reach the skies, and their grateful acknowledgments were sent up to the throne of God: nay, universal joy and thanksgiving were diffused through all Europe, on occasion of this happy and important event.

The zealous Prelate perceiving the happy fruits of his mission, resolved, that a perpetual remembrance should be kept of God's special goodness: and to this end he caused a beautiful Altar to be erected, and processions made, in honour of God's most adorable name, to remind the faithful of this signal instance of the divine clemency. And, to engage future generations to praise the all-gracious name of *Jesus*, he founded a *Sodality* or *Confraternity* sacred to that most holy name, *Jesus*, wherein the names of all those were to be inscribed, who resolved,

† Acts iv. 12.

resolved, in future, to praise the most holy name of God, and to prevent, to the utmost of their power, the profanation of it, whether in themselves or others, by observing such rules as he wisely prescribed to them.

Such an institution proved highly acceptable to the inhabitants of Lisbon: the Nobility, Gentry, and all others eagerly sought admittance into the sacred Sodality, vying with each other, who should first enlist under the sacred banner, and most distinguish himself in promoting a work, so pleasing to God, and advantageous to mankind.

Thus did this worthy son of St. Dominick found the celebrated *Sodality* or *Confraternity* sacred to the most holy name of *Jesus*, to the greater honour of that most adorable name, and welfare of the Christian religion.

It may be proper here to acquaint the pious reader, that what is to be understood by the "*Sodality*" of the most holy Name of *Jesus*," is an assembly of devout persons, who purpose to give praise to the name of *Jesus*, by a repetition of the Rosary inscribed to that sacred name, and an observance of those pious works prescribed to the members of the Sodality: such as frequenting the sacraments, on the *second* Sunday of every month; preventing, to the utmost of their power, in themselves and others, the abuse of God's most sacred name, &c. And to this end, cause their names to be inscribed in a book appointed for the salutary purpose, whereby they become, as by spiritual bonds, united, though in the most remote parts of the earth, in one illustrious society, praising the name of the Lord; and, by a spiritual communication, partaking of each others good works, though wrought in the most distant parts of the globe.

Such a Sodality, Society, or Confraternity must doubtless tend to the greater honour of God's most adorable name, and singular advantage of souls: for though we are all members of the same mystical body

body of Christ; one flock under one supreme pastor, and consequently partakers with one another of the common prayers, fastings and other works of piety, in the great communion of Saints: "Yet," says our learned Clarkeſon, "in particular devotions" and acts of ſupererogation, to which we are not "in duty bound, there both may be, and really is" a ſtricter communication and alliance, more particular fellowſhips and ſocieties, under the univerſal conduct and oeconomy of the church, among thoſe who aſpire after more eminent degrees of an holy life, who deſire to live more to the glory of God, and the improvement of their ſouls, in a regular courſe of devotion: For as in temporal kingdoms, under the ſame univerſal government, we ſee erected different academies of the learned, ſocieties of merchants, ſodalities of mechanics, &c. to the great improvement of arts and ſciences: ſo, in like manner, under the ſame general communion of the church, we find devout perſons, huſbanding the time which others throw away upon the idle impertinences of life, flowing into particular ſocieties, inrolling themſelves, like ſoldiers, under one banner, and obliging themſelves to certain rules, wiſely adapted to the nature of the inſtitution; to their like proficiency in the great art of an holy life, in the ſcience of the Saints, and way of virtue."

It was to this laudable end, that the venerable prelate, Andrew Diaz, already mentioned, exhorted the faithful to enter into an holy Aſſociation or Sodality, to praiſe the name of the Lord, by frequently repeating to them the words of our bleſſed Redeemer, † *If two of you ſhall agree together upon earth, about any one thing they ſhall aſk, it ſhall be granted them of my Father, who is in Heaven. For where two or three are gathered together in my name,*

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† Matth. xviii. 19, 20.

there am I in the midst of them. After such encouragement given by the Son of God himself, what Christian, who means to forward the great work of salvation, can be so great an enemy to himself, as to neglect inrolling himself in so holy a society, evidently calculated to praise the name of the Lord, and promote the important work of salvation?

If any one should ask, why the *Sodality* and *Rosary* are inscribed to the most holy Name of *Jesus*, preferably to any other name, under which the Godhead is worshipped? It can be readily answered: First, because we have the strongest reasons to adore the Divine Being under that most holy name, viz. It reminds us, that the Son of the living God has deigned to cloath himself with our mortality to satisfy for our sins; that he has lived with us; that he suffered and died for us; that he opened the gates of the City of God for our admittance, &c. Besides, as the angelic Doctor remarks, "the Name *Jesus* is signified in all the other names foretold by the Prophets," as when *Isaiah* speaking of *Jesus Christ*, says: *His name shall be called, Wonderful, Counsellor, God, the Mighty, the Father of the World to come, the Prince of Peace**. In all these, the name *Jesus* is signified, as *St. Thomas* plainly proves †.

So that by praising the name *Jesus*, all the names of the Deity are celebrated and glorified. With the greatest propriety then, the Catholic Church, and with it the *Sodality* and *Rosary*, venerate and adore the second Person of the most adorable Trinity, made man, particularly under the most amiable and august name of *Jesus*: because, as the Apostle *St. Paul* says, it is a name which is above every name: *That in the name of Jesus every knee should bend, of those who are in Heaven, on earth, and in Hell†*.

C H A P.

* *Isaiah* ix. 6.

† 3. p. q. 37. a. 2. ad 1.

‡ *Philip*. ii. 9, 10.

C H A P. XVIII.

The Progress of the Sodality in Spain, &c.

IF the sacred Sodality proved so efficacious, as totally to banish the plague from the kingdom of Portugal, it proved no less powerful in the removal of a yet more dangerous contagion, which infected entire kingdoms, especially those of Spain*. The contagion alluded to, is the damnable custom of cursing, swearing and blaspheming, which so universally raged among men in the 16th century, whereby the adorable Name of God was treated with contempt, and called upon in support of lies, and acts of injustice: By their rash or false oaths, they profaned the Name of the Lord: By their imprecations, they uncharitably called upon God to curse his creatures; and by their blasphemies, insulted God in his own person; and by thus robbing God of the respect and worship due to him, they became infected with a contagion which must have inevitably given death to their unhappy souls if unrepented for, and plunged them into the lake of endless misery and torments.

Every true servant of God became alarmed at these heinous offences given to his infinite majesty, and trembled at the dreadful consequences that await such impieties: They beheld the horrid scene with sorrow and amazement! They exerted every effort to extirpate the detestable vices, particularly the children of St. Dominick, who were destined by him, and singularly appointed by the Sovereign Pontiffs, to eradicate those vices, and re-establish the glory of God's most sacred Name.

Hence,

* Roseto Prodig. Append. p. 405.

Hence, we might behold those ministers of the Gospel, with indefatigable zeal, inveighing against the damnable vices; especially, our pious and learned Didacus de Victoria, preacher to the Emperor Charles V. who flourished about the year 1540*. This celebrated man signalized himself most remarkably, by propagating the heavenly institution, and forming such additional rules, whereby great glory accrued, and daily accrues, to the most holy Name of God.

Notwithstanding the great abilities and repeated efforts of this Evangelical Preacher, so habitual were those vices, that though cursers, swearers and blasphemers were convinced of the enormity of their crimes, and roused to a detestation of them at church, by his learned instructions and pathetic admonitions; yet, when retired to their respective homes, they relapsed; and, like a Dog to his Vomit, again began to spit forth the language of devils.

Didacus, and his brethren preachers, finding the vast difficulty attending the removal of those habitual vices, and that without a special assistance from Heaven, it appeared almost impossible to banish them, had recourse to prayer, fervently beseeching the God of Mercy, to suggest some powerful means to stem the torrent of impiety, which threatened destruction to the whole world.

God, who is ever ready to hear the humble petitions of his faithful servants, was graciously pleased

* Pope Pius IV. in his Bull, *Salvatoris & Domini*, describes *Didacus de Victoria*, of the Order of Preachers, author of this celebrated Sodality; because, he exerted himself in a most singular manner, not only by recommending the heavenly devotion, in the most persuasive language, from the Chair of Truth, but by forming such additional rules, as effectually tended to perfect and establish the sacred devotion in the kingdoms of Spain. And though *Didacus de Victoria* be allowed to be the founder of it in Spain, it follows not from thence, that it was not established long before in other places, by the brethren of said order, as Bremond observes, *Tract. de Consensu Bull.* pag. 442.

to inspire the blessed John Micon * of the Order of Preachers, celebrated for his sanctity, learning and preaching, to institute a form of prayer, totally calculated to praise the name of God, and remind the faithful of the unspeakable blessings, through it, conferred upon them; to the end that the faithful, whether at home or abroad, should not want a remedy for the cure of their infected tongues.

This celebrated form of prayer, instituted by John Micon †, is called the *Rosary* of the most holy name of *Jesus*, which proved a most powerful remedy; for, whilst the hearts of the faithful were inflamed, from the pulpit with the love of God's most adorable name, and roused to a detestation of the damnable vices; at their return to their respective abodes, they had recourse to a repetition of the sacred *Rosary*, which served as a silent preacher, and a most powerful form of prayer, as we shall see in the following chapter.

Let it suffice to remark here, that the faithful, from hearing the praises of, and respect due to the most holy name of God in *Church*, and from a devout and constant recital of the *Rosary* of *Jesus* at home, a speedy reformation took place; their obdurate hearts became softened and inflamed with the love of God. They began to entertain a due sense of their inexpressible obligations to his all-sacred name; they conceived an utter abhorrence of the execrable vices, and a firm resolution, in future, to praise his holy name. O, what a blessed reformation! Blasphemies, oaths and imprecations are no longer to be heard among them; on the contrary, the very streets and highways, echoed with prayers

* He wrought many miracles, and received St. Lewis Bertrand into the Order of Preachers, in the year 1544. So that John Milcon was not a disciple of St. Lewis Bertrand, as some authors mention, but St. Lewis was a disciple of his. Tournon Hist. Hom. Illust. tom. iv. p. 488.

† Append. Thésaur. Gratiarum SSmi. Ros. B. V. p. 248.

and ejaculations, addressed to the most holy name of the Lord. Blessed change, the happy fruits of this heavenly devotion.

What a glorious sight! to see and hear them encouraging each other to praise the name of the Lord, in the words of the royal Psalmist: *Join with me to magnify our Lord, and let us all together celebrate his holy name: Because I have sought our Lord and he heard me, he has rescued me out of all my afflictions* *. Or to hear them returning their grateful thanks to Jesus, for the innumerable blessings received from him, through the merits of his all-gracious name, in the following words: *What shall I render to the Lord, for all the things he has rendered to me? I will take the chalice of salvation, and I will call on the name of the Lord* †.

Or, in short, to hear them addressing an universal prayer to the honour of the most sacred name of God, in the following words of Ecclesiasticus ‡, must inspire the most obdurate hearts with the most profound veneration, and replenish them with sentiments of gratitude and thanksgiving. *I will give glory to thee, O Lord my King, and I will praise thee, O God my Saviour. I will give glory to thy name: For thou hast been an helper and protector to me, and hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies; and in the sight of them that stood by, thou hast been my helper. And thou hast delivered me, according to the multitude of the mercy of thy name, from the roaring lions, that were ready to devour me. Out of the hands of them that sought my life, and from the gates of affliction, which encompassed me I will praise thy name continually, and will praise it with thanksgiving, and my prayer was heard. And thou hast saved me from destruction, and hast delivered me from the evil time. Therefore I will*

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* Psal. xxxiii. 4, 5.

† Chap. li.

‡ Psal. cxv. 3, 4.

will give thanks, and praise thee, and bless the name of the Lord.

The sacred Sodality, so excellent in itself, so highly favoured by Almighty God in the dawn of its institution, and so advantageous to mankind, was not to be confined within the boundaries of Spain and Portugal, but spread, by the unwearied labours of the Order of Preachers, with the greatest rapidity, into the most distant climes: It has happily reached our island, and particularly its great metropolis, Dublin, where latterly the learned Dr. Egan, Dr. Burke, Dr. Richardson *, among many others of the order of Preachers, zealously exerted themselves, by strenuously recommending to the faithful the sacred *Rosary* and *Sodality*, whereby numberless sinners have been happily reclaimed from the hateful and damnable vices of cursing, swearing and blaspheming; and now give praise and glory to the most amiable name of the Lord—Not to mention the indefatigable labours of several of our missionaries, in other parts of the kingdom, who have been the instruments of propagating the heavenly institution and devotion, to the greater glory of God's most adorable name and the good of souls.

From this, and the preceding chapters, it evidently appears, that as Almighty God had inspired and appointed that illustrious Pillar of the Church, St. Dominick, to be the founder and preacher of

* Dr. Richardson, in the year 1746, published a Prayer-book, intitled, *The Manner of bearing Mass, &c.* and in the same year published an *Appendix* to it, intitled, *An Appendix to the Manner of bearing Mass, &c.* wherein he briefly recites within the compass of a sheet, the Conditions, Rules, Indulgences, &c. belonging to the Confraternity or Sodality of the most holy Name of *Jesus, alias of God, &c.* He also strenuously and frequently recommended, from the chair of truth the *Rosary* and *Sodality* in his learned and pious discourses, to the singular advantage of crowded audiences, till appointed Roman Catholic Bishop of *Kilmore* in the year 1747.

the *Rosary* of *Mary*, Mother of *Jesus* *, whereby so many and such signal blessings have and daily flow on the Catholic world; so the same all-gracious God has been pleased to single out St. Dominic's children, to be the happy instruments of instituting and preaching the *Sodality* and *Rosary* sacred to the most holy name of *Jesus*: And God so amply crowned their apostolic labours with such amazing success, as made them appear to the world, so many vessels of election bearing the name of *Jesus* in triumph, before *Kings*, *Gentiles*, and the *Children of Israel*. What wonder then that these apostolic men, who were chosen and inspired by God himself to institute and cultivate the *Sodality* and *Rosary* of the name of *Jesus*, "throughout the universal globe of the earth †," should be appointed by his vicars upon earth, the sole guardians and stewards of the sacred deposit?

C H A P. XIX.

Of the Rosary of the Name of JESUS, and its Excellence.

THE *Rosary* of the Name of *Jesus* is a most holy Form of Prayer, instituted, not only to give praise to the adorable Name of *Jesus*, alias of God, but also to banish the hateful vices of *blasphemy*, *curse*, and *profane swearing*.

It has been already mentioned, that the celebrated John Micon, was the first who framed the *Rosary* of *Jesus*, which he modelled after that of the *Rosary* of the blessed Virgin: For perceiving the happy con-

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sequences

* S. Pius V. *Consueverunt*, &c. Gregory XIII. *Monet Apostolus*, &c. Sixtus V. *Dum ineffabilia Meritorum*, &c.

† Benedict XIV. *Et alias Nos*, &c. issued 30th September, 1748.

sequences that have and daily do result from the *Rosary* of the Mother of God (which was first instituted and preached by that bright luminary of the Church, St. Dominick, against the errors and impieties of the *Albigenses*, and the immoralities of the people, with the greatest success.*) he resolved to tread the steps of his holy Father, in the institution and formation of the *Rosary* of *Jesus*; and accordingly formed the devotion upon the same plan, dividing it into three parts, each part containing profound *Meditations*, sacred *Petitions*, and devout *Prayers*. By its *Meditations*, we are reminded of what *Jesus* has done for us: By its *Petitions*, we are taught how to implore, and actually do implore the divine Clemency to have mercy on us. And lastly, by its *Prayers*, we are briefly reminded of those mysteries we have been meditating upon, at the same time fervently praying, in virtue of those mysteries of our redemption, mercy and grace in this life, and an happy eternity in the next. What Form of Prayer can be more acceptable to Heaven, or profitable to us?—A further explanation of this heavenly devotion, will clearly prove it to be a most powerful Form of Prayer.

As St. Paul informs us †, *That no one can say Lord Jesus* (worthily), *unless through the holy Ghost*; hence the devotion begins with a brief prayer to the Lord, to open and purify our lips, that we may

worthily.

* “By the *Rosary* of the Mother of God, St. Dominick drove out the unclean spirit, (says Pope Gregory IX.) he destroyed the lust of the flesh, as with spiritual arrows, he broke in pieces the stony hearts of the ungodly: He made heresy and error to shake and tremble, and the Church of the faithful to exult for joy.” *Fons Sapientie* 3 *Julii* 1535. And S. Pius V. “That the faithful being inflamed with these *Meditations* and *Prayers* (of the *Rosary* of the Blessed Virgin), began to be changed into other men; the darkness of heresy began to vanish, and the light of the Catholic Faith to shine forth with greater brightness.” *Consueverunt* 27 Sept. 1569.

† 1 Cor. xii. 3.

worthily announce his praise, &c. We then proceed to the first part, of which the *Rosary* of the Name of *Jesus* is composed, viz. *Meditation*. The importance of meditating on the mysteries of *Jesus Christ*, appears from St. Paul's advice to Timothy *, when after giving him some important instructions, he says: *Meditate on these things, be employed in these things; that thy proficiency may appear to all men.*

What can be more serviceable to a Christian soul, than to meditate frequently on the most important mysteries of our redemption; the Life, Death, Resurrection, &c. of our Lord and Saviour *Jesus Christ*? What can so readily relieve a Christian soul from the burthen some and unprofitable thoughts of transitory beings, than to elevate our minds to the celestial regions, to contemplate the Majesty of a God, so immensely great in himself, and beneficent to us; particularly, in that wonderful proof of his love, which he has given us, in not sparing his only Son, that our sins might be satisfied for, and we become intitled to mansions in his blessed kingdom.

So profitable are such meditations to a Christian soul, that the Catechism of the Council of *Trent* admonishes the Pastors of the Church, to exhort the faithful and excite their penitents daily to revolve in their minds, something of the Passion of *Christ*. Hence it is, that the *Rosary* of *Jesus* begins with *Meditation*, to the end, that the important mysteries of our redemption should be frequently remembered and deeply impressed on our minds, which soaring above all earthly beings by such divine contemplations, we might duly dispose ourselves to converse with God himself, and worthily praise his sacred name.

What a divine employment! to meditate on the five following joyful mysteries, in the first part of the

the Rosary of Jesus: The *Incarnation* of our Lord Jesus Christ; his *Nativity*; his *Circumcision*; his being found in the *Temple*; and his *Baptism*. By which mysteries, we view him preparing for, and giving a beginning to, the great work of our redemption.

In the second part we contemplate those tragical scenes that were acted at the execution of the important work of our redemption, wherein is represented, how much Jesus humbled himself and suffered to expiate our sins, in the following mysteries: *The washing the feet of his disciples*; *his prayer and bloody sweat in the garden*; *his being apprehended, as if he had been a malefactor*; *his carrying the cross*; and *his descent into hell* *.

And in the third part we commemorate and meditate upon, his glorious victory over death, the favours conferred on mankind, and his coming to judgment, in the following mysteries of his *Resurrection*; *Ascension*; *the Descent of the Holy Ghost*; *his crowning the Blessed Virgin and Saints*; and *his coming to Judgment*.

These meditations have been selected from the most sublime truths, as best adapted and most suitable to every capacity: though sublime, they are easy; though plain, they are full of mysteries. In a word, the simple or less enlightened minds shall find these mysterious truths sufficiently clear and cogent to engage them in the adoration of God's most amiable name: Whilst the most acute understanding shall find wherewith to exercise itself, and at length become absorbed in the contemplation of God's unsearchable ways, and the unspeakable goodness of his all-sacred name.

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* That is, says St. Thomas, "into those regions, where the souls of the just were detained," waiting the arrival of the Son of God, to rise with him, and attend him into the heavenly Hierusalem. 3. p. q. 52. a. 2.

The devout of the Rosary should be mindful, in the recital of the devotion, not only to mention the *Mystery*, but also the *Meditation* which immediately follows: 'Tis an essential part of the celebrated devotion, and should not be omitted by those who can read: Agreeable to what St. Paul says, *meditate on these things, be employed in these things: that thy proficiency may appear to all men* *.

The pious *Rosarist*, after premising one of the mysteries on which he is to meditate, then breaks forth into *vocal* prayer, of which its petitions form a part: For the mind being previously disposed by mental prayer, the mouth worthily addresses the Lord, by a repetition of the following petition, ten times: *O Jesus, Son of David, have mercy on us.* The Decade is terminated by *Glory be to the Father, &c.* and so on for the first five *Decades* or *Tens* †.

The second part is also repeated in the same manner, with its respective mysteries, and the following petition: *O Jesus of Nazareth, King of the Jews, have mercy on us.*

The third part is recited in the same manner as the former, with its peculiar mysteries, and the following petition: *O Jesus, Son of the living God, have mercy on us.*

From these petitions we are encouraged to hope the most signal blessings, as they have already incontestably proved their efficacy. If we ask the

blind

* 1 Tim. iv. 15.

† Which are usually and regularly repeated by the assistance of a pair of beads, consisting of five *Decades* or *Tens*, whereby the faithful (especially those who cannot read, or where there is a congregation) are brought to recite the sacred devotion with harmony and regularity: For instance, each time that you repeat, *Jesus, Son of David, have mercy on us*, you let pass a mark or stone; and when arrived at the eleventh, which is larger than any of the other ten, you are then silently told to finish the Decade with *Glory be to the Father, &c.*

blind men, mentioned in the Gospel *, what success they had, when they addressed the Saviour of the World, in these words: *Lord, Son of David, have mercy on us*: Or the *Cananean woman*, who petitioned in the like words that her daughter might be dispossessed of the Devil †. She will inform you, that her daughter was immediately cured: And the blind men will gratefully confess, that they instantly received their sight. Signal wonders may indeed be expected from this petition, because, as the Evangelist St. John says, † *Every spirit that confesseth Jesus Christ to have come in the flesh, is of God*. They, no doubt, appertain to God, who make so noble and pious a confession of the humanity of Jesus Christ.

If you ask St. Peter, what was the consequence of a devout invocation of *Jesus of Nazareth*? He will assure you, that in virtue of it he gave to a man, who had been a cripple from his mother's womb, the perfect use of all his limbs, in these words: § *In the name of Jesus Christ of Nazareth, rise up and walk*.

And let St. Matthew recount to you the singular reward and honour conferred on St. Peter, for declaring *Jesus Christ to be the Son of the living God*. He tells you, that the Redeemer was so pleased with his noble confession, that he appointed him Prince of the Apostles, and the Rock upon which he would build his Church, with this solemn and absolute promise: That *the gates of Hell shall not prevail against it* ||: And also obtained for him the following information and assurance from the mouth of Jesus Christ himself, as St. Luke informs us **, *Simon, Simon, behold Satan hath desired earnestly to have you, that he may sift you as wheat; but I have prayed*

* Matth. xx. 30, 31.

† 1 John iv. 2.

|| Matth. xvi. 18.

† Matth. xv. 22.

§ Acts iii. 6.

** xxii. 31, 32.

prayed for thee, that thy faith fail not, and thou being once converted, confirm thy brethren.

No wonder that the most signal favours should be heaped on the soul, which worthily proclaims *Jesus* to be the *Son of the living God*: For, as the Evangelist *St. John* says: *Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God* *.

Lastly, each part of the heavenly devotion is concluded with a most pious prayer, which reminds us of the mysteries we have contemplated, and at the same time we beseech *Jesus* in virtue of them, to shower down his blessings upon us; as may be fully seen in the *Rosary of Jesus*.

I know not any objection that can be made against this heavenly Form of Prayer, except the frequent repetition of its *Petitions*. This objection must appear frivolous and trifling, when we consider, that we cannot too often repeat what is always and unquestionably good, and that a frequent repetition of the same words is warranted by holy Writ: Did not *David* in his 135th Psalm repeat no less than twenty-seven times, the very same words: *Because his mercy is for ever*? Did not the Blind Men, mentioned in the Gospel, receive their sight, by crying out again and again, *Lord, Son of David, have mercy on us* †? Nor truly can we, poor miserable sinners, blinded by passions, too often call upon *Jesus*, the Light of the World, to dispel those thick clouds that darken our minds; we cannot too often intreat him to enlighten our understandings, and have mercy on us. Nay, did not our divine Master himself, when praying with the greatest fervour in the Garden of Olives, † *pray the third time, saying the same words*? Who then can object to a repetition of those heavenly *Petitions* of the *Rosary* of the Name of *Jesus*, which

H 5

expresses

* 1 John iv. 15.

† Matth. xxvi. 44.

† Matth. xx. 30, 31.

expresses so singular a respect for, and confidence in, his all-gracious name? To praise the most amiable and august name of the Lord, is an indispensable duty, strongly inculcated by all the inspired writers, and enforced by the strictest ties of *duty, gratitude, interest, necessity*, &c. as has been already set forth, Chap. IV.

As it is a duty really interesting to avoid the profanation of God's most awful name, so we cannot use a more effectual means to banish those hateful vices, contrary to the respect due to it, than by the constant practice of the opposite virtues: For, as darkness is dispelled by light; cold by heat; drunkenness by sobriety; in like manner, as the most holy and august name of the Lord is repeatedly profaned and abused by oaths, execrations, and blasphemies; so the atrocious crimes can never be more effectually removed, than by repeatedly addressing and praising his adorable name, with that celebrated form of prayer, the *Rosary of Jesus*.— And as the damnable custom of cursing, swearing and blaspheming, is contracted by associating and conversing with cursers, swearers, and blasphemers; so, to overcome the hateful custom, you must not only decline their company, but it would prove highly conducive to the removal of those shocking vices, to associate with the devout members of the sacred *Sodality*, who are particularly mindful to praise God's most adorable name.

They must indeed be abandoned sinners who can object to the praises due to the most venerable name of the Lord, or to a repetition of them: Their objections can have weight only with libertines and unbelievers, who regardless of the respect due to the Supreme Being, or the attention due to the important concern of salvation, are ever ready to encourage impiety and promote immorality; who are fond to ridicule, condemn and suppress whatever may tend to forward solid piety and promote a due respect to the most holy name of God.

But

But for a Christian, a Disciple of Jesus Christ, who humbly hopes for salvation through the merits of his most sacred name, no employment is more praise-worthy or necessary, than to offer praise and thanksgiving to his most adorable name: Nothing more prudent, than to make choice of a form of Prayer, the *Rosary* of the Name of *Jesus*, which is entirely calculated for that glorious end; a devotion efficacious to admiration; so clearly and solidly warranted by holy Writ, which no one, who admits divine revelation, can dispute; a Form of Prayer highly extolled by the Church, and strenuously recommended to the faithful!

Resolve then, to make daily the acceptable offering of that most holy and celebrated devotion of the *Rosary*, and with grateful hearts say to God: *So will I sing a psalm to thy name for ever: that I may pay my vows from day to day* *. Such a divine employment will cause Heaven to be attentive to the devout Rosarists: Their pious petitions will be granted in this life, and eternal happiness will assuredly await them in the next. Yes, Christian reader, their happiness has been long since foretold by the royal Psalmist, in these words: † *Blessed is the man whose trust is in the name of the Lord.*

C H A P. XX.

Motives to engage us to enter into the sacred Sodality, and to recite frequently the Rosary of the Name of JESUS.

WHEN we reflect on the excellency, sanctity, and efficacy of the Name of *Jesus*, and how much we are bound to praise it: When we recollect how effectually the *Rosary* and *Sodality* contribute

* Psal. lx. 9.

† Psal. xxxi. 5.

tribute to the discharge of that Christian duty; it will seem needful to expatiate on a subject so self-evident, or to recommend an institution, which every Christian should, with open arms, embrace. A few motives may, however, be assigned to help weak minds, and encourage them to the heavenly undertaking.

The first is, that by being inscribed in the *Sodality*, they become partakers of the good works done by the members of it, in all parts of the world. What an happiness! that you, whether asleep or awake; whether abroad or at home; whether on sea or land; whether in sickness, unable to assist yourselves, or in health, perhaps unmindful of God, your conversion, your spiritual and temporal welfare, &c. are prayed for by your brethren, the members of the sacred *Sodality*; who are mutually bound to pray for each other, though in the most distant parts of the globe. Add to this, that by being inscribed, you become intitled to share of the treasures of the Church (Indulgences, Privileges and Favours) so plentifully granted by the Popes, the Vicars of Jesus Christ upon earth, to all and every of the brethren *duly disposed* to receive them.

The second motive is, that a constant recital of the *Rosary* of the Name of *Jesus*, will remind us of the principal mysteries of our redemption: No reflection more necessary or important.

Thirdly, the consideration of your own eternal interest should impel you to an entrance into the one, and to a frequent repetition of the other: For, what can more effectually move Heaven to shower down its blessings upon us? Jesus, whilst upon earth, *did not* refuse any petition duly made in his name: Is he less exorable now? Or is his holy name less efficacious? No: for he is equally ready now to receive our petitions, and to grant them. Though the Lord has ascended into Heaven, he did not mean to leave us *orphans*: for he promised to remain with us, *unto the consummation of ages*. He has indeed ascended,

ascended, not to abandon us, but to prepare mansions for us in his heavenly kingdom, where he sits at the right hand of his Almighty Father, to plead for us : Constantly exhibiting his wounds, which he still bears on his glorious body, in perpetual remembrance of what he has suffered, in consequence of his all-saving name, which proclaimed him the Saviour of Mankind ; thereby to engage his eternal Father mercifully to look down upon those who shall gratefully praise and glorify it. Nay, Jesus, the Wisdom of the eternal Father, assures you, that *if two of you shall agree together on earth, about any one thing they shall ask, it shall be granted them of my Father, who is in Heaven. For where two or three are gathered together in my name, there am I in the midst of them* *.

Can any thing be more inviting or pressing to enter into an holy association to praise his adorable name, than this his kind declaration ? Remember, Christian reader, 'tis not a weak, mortal man, whose powers are confined to very narrow limits, that gives you this assurance, or makes the unlimited promise : But 'tis *Jesus*, Son of the living God himself, whose power enables him, whose goodness inclines him, and whose veracity obliges him to grant the requests of his faithful servants, made in his *Name*. *If you ask me any thing in my Name, says Jesus Christ, I will do it* †. Can words be more expressive of his determined resolution to grant, unlimited, every blessing humbly and perseverantly asked, through the merits of his most adorable Name ?

In what light, then, are we to consider the devout clients of the *Rosary* ? What opinion are we to form of the efficacy of their prayers ? Or to what shall we compare them, when assembled in his *Name*, and on bended knees, we view and hear them celebrating the praises of his sacred name, by a devout

* *Matth. xviii. 19, 20.*

† *John xiv. 14.*

devout recital of the *Rosary* of *Jesus*? If their hearts speak the language of their mouths, I can compare them to nothing less, than to the Angels and Saints of Paradise, who with one voice most harmoniously celebrate the praises of the most adorable Name of their God: for as blasphemers, cursers and profane swearers resemble the damned by the vices of blasphemy, cursing and swearing, and their hateful language proclaims them to be of the number of the accursed; so they, on the contrary, who constantly praise the glorious Name of *Jesus*, bear the strongest resemblance of the Angels and Saints of Paradise: Their angelic language foretels their future rewards, and becomes a sure preface of future glory. Hence the Royal Prophet thus joyfully expresses himself: *I will sing praise to thee in the sight of the Angels: I will worship towards thy holy temple, and I will give glory to thy Name for thou hast magnified thy holy Name above all* *.

Such a demeanour bespeaks them to be inhabitants of another region: The earth seems transformed into heaven: Men into Angels or Saints! And to crown all, they are blessed with the presence of *Jesus Christ*: *for where two or three are gathered together in my Name, says he, there am I in the midst of them* †. O powerful Form of Prayer! which can thus effectually prevail on the Son of the living God, to descend from Heaven, to bless the pious supplicants with his presence, and to grant their requests! What an happiness for the devout *Rosarists*!

Do not persuade yourselves, that the recital of the *Rosary* of *Jesus*, will interfere with, or interrupt your worldly business; nay, on the contrary, it will prove a powerful means to procure a blessing on your honest endeavours: And, if you mean to pray at all, you cannot make use of a more efficacious, nor scarcely a more brief form of prayer: Though brief, it is powerful: though plain, it abounds with mysteries;

* Psal. cxxxvii. 2, 3.

† Matth. xviii. 20.

teries; and may be repeated at home or abroad; by sea or by land; in the chapel, or private chamber, kneeling, standing or walking; yet the most devout attitude is recommended, as the Name of *Jesus* is so frequently repeated, at which *every Knee should bend*.

It is a devotion of such a nature, that not only the orthodox, but the heterodox believers, may recite it, without infringing upon their principles: The *offensive Sound of an Intercessor*, is not so much as hinted at; the supplication being made immediately to *Jesus Christ* himself, praying him to have *Mercy on us*. Hence, all and every of our separated brethren, who admit the use of *vocal and mental Prayer*, must approve it. A repetition of it, therefore, is most earnestly recommended to them.—Who can pretend to say, that it may not prove the happy means of enlightening their understandings, and disposing their minds so as, that *the Light of the Gospel may shine unto them*, and engage them in an unity of faith with us, firmly believing in *one Lord, one Faith, and one Baptism* * : For, if a devout invocation of *Lord, Son of David, have mercy on me*, gave Sight to the *Blind* †, why may we not hope the like blessing for such of our dissenting brethren, as petition in the same words, with the like faith, humility, and fervency? For, whatever is asked in his Name, shall be granted by him, *whose Will is, that all Men be saved, and that they come to the knowledge of the truth* ‡.

But, whilst we are thus encouraged to petition for favours in the Name of the Lord, with an assurance of obtaining our request, we must be extremely careful, that no sordid interest lurks at the bottom; that what we ask be not with a view to gratify our passions, to indulge pride or luxury, or any other inordinate end——To such petitioners *Jesus* will answer; *hitherto you have not asked any thing in my Name* §.

If

* Ephes. iv. 5.

† 1 Tim. ii. 4.

‡ Matth. xx. 34.

§ John xvi. 24.

If then, you petition for any temporal good, let it be made with an humble deference to the will of God: for instance, if you petition for riches, let it be accompanied with this condition, provided the possession of them would tend to God's honour, and your eternal welfare: Let this your petition be also animated with an intention, either to pay your debts, or that you may be enabled to live according to that sphere of life wherein God has been pleased to place you; with a resolution to expend any redundancy in the relief of your distressed fellow-creature, &c. If the married couple pray to Heaven for an offspring, let it be made with an humble submission to God's holy will, and provided the child would prove his faithful servant. *Rachael* importuned for a child, without resignation to the will of God; nay, and declared she would die, if she had not children: The Lord at length, teased with her importunities, granted her request; with the pangs of child-bearing she received the summons of death; she brought forth a son, but lived not to see him; *Bertoni* or *Benjamin* being scarcely born, when she died. So that *Rachael* was, almost at the same time, a mother and a corpse. This example is recorded * to teach future generations, that their most reasonable requests must be submitted to the will of Heaven.

In short, let all your petitions for temporal blessings be, really and truly, accompanied with this condition, viz. provided, the enjoyment of them shall tend to God's honour and your eternal welfare. It is then, your requests will be granted, and your desires crowned with success; as *Jesus*, who is ever faithful to his promise, assures you: *If you ask me any thing in my name, I will do it* †. What stronger inducements can be required to engage you to celebrate the praises of his most adorable Name, than a solemn and unlimited promise of granting whatever
you

* Gen. xxxv.

† John xiv. 14.

you ask, provided it really tends to his honour and your eternal welfare?

Some persons are apt to be alarmed, nay and perhaps sometimes despond, when after their repeated supplications to Heaven, in the Name of the Lord, they think their petition is not granted; because they obtain not what they request. They should however humbly and cheerfully persevere in submitting to the will of God, and not repine or murmur, though their requests *seem* to be denied: Because the Lord, at times *refusing* to gratify your desires, confers a *blessing*. For, to what end do you pray to the Lord and petition in his Name? But first, to glorify God; and secondly, to obtain relief in your wants here, and happiness hereafter.

Hence, any petition made for a temporal good, which by being abused, would impede that happiness, is much better refused than granted; and will more effectually answer the end of your prayers, which is, to obtain such temporal blessings as will enable you to work your salvation with safety: for instance, you perhaps pray the Lord to grant you an affluent fortune; he seems deaf to your supplications, and refuses to grant your request; Because, he clearly foresees that such temporal blessings would be abused: They would cause you to live unmindful of God, and to think only how to gratify frail nature in all its sinful desires—Experience proves this to be daily the case. Hence, as God's infinite knowledge informs him, of what would really tend to your welfare, so his wonderful goodness prevents him granting to his faithful servants, what short-sighted ignorant man may esteem a blessing, which if obtained, would prove a certain evil. It is however an incontestable truth, that the Lord will never abandon his faithful servants; for as the Royal Prophet assures us: * *The Lord is become a Refuge for the Poor: A Helper in due time in tribulation. And let them trust*

in

in Thee who know thy Name: For thou hast not forsaken them that seek Thee, O Lord.

We may indeed, with great safety, petition for God's Grace in this life, and an happy eternity in the next; because we are warranted so to do, in the following words: *Whosoever shall invoke the Name of the Lord, shall be saved*, says the Apostle of Nations*. It is not however, to be thought, that a cold or lukewarm invocation of it will be attended with that inexpressible blessing: no; for the Apostle means, says that bright luminary of the Church, St. Thomas, a devout and constant invocation of it: "Hence," says the holy Doctor, "invoke the Name of the Lord worthily, invoke it perseverantly, and your salvation will be secure."

If then, worldly cares shall, at times, interrupt or distract you; if bad company attempt to dissuade you; or the Devil, in any shape, by his wiles endeavour to prevent a constant recital of the sacred devotion of the *Rosary*, by representing that your prayers are not heard; that they are unacceptable to God, and so forth; thereby to lead you into a state of despondency and distrust in the mercy and goodness of *Jesus*: Be on your guard against such diabolical suggestions, against the snare of the infernal enemy, who is continually going about seeking whom he may devour: Redouble your addresses to God's most sacred Name, and remember to imitate the perseverance of the *blind Men* mentioned in the Gospel†, who, being informed that *Jesus* was passing by, prayed him thus, with a loud voice: *Lord, Son of David, have mercy on us*. Their companions sought every opportunity to silence them; they rebuked them, and desired they should hold their Peace; but the more they opposed them, the more they cried aloud; *Lord, Son of David, have mercy on us*. When behold, so pleasing was this petition, and the frequent repetition of it to the Son of God, that as a reward

* Rom. x. 13.

† Matth. xx. 30, 31.

of both, *Jesus* commands the blind men to approach him, and instantly restores to them their sight.

Such are the admirable proofs of God's amazing goodness, to animate you and future generations to an imitation of the blind men's perseverance in addressing his most sacred Name, which he promises to crown with a grant of the desired blessing: His infinite goodness inclines him, his omnipotence enables him, and his veracity obliges him to grant whatever is asked, worthily and perseverantly, in his Name; provided always, that it tends to his honour and your real welfare.

C H A P. XXI.

The Indulgences and Privileges granted to the Members of the Sodality of the most Holy Name of JESUS.

OUR pious Mother the Church, ever solicitous to promote the respect due to God's most venerable Name, and vigilant to engage the faithful in the practice of such works as most effectually tend thereto, animates her children to an entrance into the sacred *Sodality*, and to a frequent recital of the *Rosary* of *Jesus*, by a solemn approbation of both *: and generously opens her inexhaustible treasures, which she plentifully dispenses to such, as shall enter into the sacred *Sodality*, and praise the Name of the Most High, by an humble and constant offering of the *Rosary*, sacred to the most holy Name of *Jesus*.

Convinced of their excellency to praise the Name of the Lord, and their efficacy to sanctify a Christian Soul, she exerts every effort to engage the faithful

* As appears in the several declarations of Popes; especially Pius IV. S. Pius V. Gregory XIII. Paul V. Innocent XI. Benedict XIII. and lastly Benedict XIV. *Ad Execrabile*, &c. 30th of August, 1748. *Et alias Nos*, &c. 30th September, 1748.

ful in the practice of such meritorious works. What *Indulgences* and *Privileges* has she not granted? What *Graces* and *Favours* does she not bestow on the devout clients, members of the sacred *Sodality*? But before we enter into a detail of those *Indulgences*, &c. it appears necessary to premise something with regard to *Indulgences*, thereby to remove some erroneous opinions, relative thereto, conceived by ignorant Catholics, as well as prejudiced Protestants.

Our separated brethren would fain persuade us to think, that we believe *Indulgences* to be "Pardons granted by the Pope for sins to come, or leave obtained, by money, to commit sin." The Church assumes no such power, nay, on the contrary, holds such damnable doctrine in the utmost abhorrence. What the Church has declared relative to *Indulgences* may be known by the following declaration of the Council of Trent: "The most Holy Synod declares, that the power of granting indulgences was given by Christ to the Church; that the Church hath made use of this power from the earliest times; that the practice of them is most wholesome to the faithful, and approved of by sacred Councils; that those who affirm, that they are useless, or deny, that there is in the Church a power of granting them, are excommunicated by the most Holy Synod *."

Hence it is, that as the holy Council of Trent has defined, "that the power of granting *Indulgences* was given by Christ to his Church," it cannot be supposed (without blasphemy), that Christ who is sanctity and goodness itself, could possibly empower the Head of his Church, or any other person, to grant leave to commit sin. The Spouse of Jesus Christ, his Church, neither does, nor can presume such a power, which would cast indelible infamy and reproach on that holy, learned, and illustrious body, which *Jesus* has solemnly promised to preserve from errors

* Sess. 25.

errors against faith, by declaring, that *the Gates of Hell shall not prevail against it* *.

Besides, what the Church means or understands by an *Indulgence*, according to its received doctrine †, is only a releasing or remission of such *temporal* pains or punishments, as remain to be satisfied for, after the sin is forgiven in the Sacrament of Penance, granted by the Church out of the superabundant merits and satisfactions of Jesus Christ and his Saints, which are the inexhaustible treasures of the church.

That a temporal punishment remains to be satisfied for, after the guilt of sin and eternal punishment due to it, are remitted, appears evidently from the 2d book of Kings, chap. xii. where we read: that after the Prophet Nathan had assured David, on the part of God, in these words: *The Lord hath taken away thy sin*; notwithstanding the Prophet declares, that David must suffer a temporal punishment, in the death of his son, the fruit of his adultery: *Nevertheless, because you have given occasion to the enemies of the Lord to blaspheme, for this thing, the child that is born of thee, shall surely die.* Hence, the royal penitent humbly prayed the Lord, night and day, in these words: *Wash me yet more from my iniquity, and cleanse me from my sin* ‡. That is, not only from the crime, and the eternal punishment, (which were remitted, according to the Prophet Nathan) but from the *temporal* punishments due to it. Nay, is not the sin of our proto-parent, Adam, though forgiven him, dreadfully punished in himself and his posterity, even with temporal death? Thus to remind us daily, that though the sin be forgiven, it does not follow, that the *temporal* punishment is also remitted.

That Christ has empowered his Church to release us from those *temporal* punishments which remain due, after our *actual* sins are forgiven, (which is what

* Math. xvi. 18.

† S. Tho. Suppl. q. 25. a. 1.

‡ Psal. l. 4.

what we mean by an *Indulgence*) appears from the unlimited power, wherewith he invested St. Peter and his Successors, in the following words: *Whatsoever thou shalt loose upon earth, shall be loosed also in Heaven* *. Christ himself granted a plenary Indulgence to St. Mary Magdalen, the Samaritan woman, and to the penitent thief, when hanging upon the Cross, in these words: *This day thou shalt be with me in Paradise* †: whereby his sufferings were declared at an end.

The Church, in its very infancy, made use of the power granted to it by Jesus Christ: witness St. Paul, who released the incestuous Corinthian from the penance or temporal punishments he was to undergo, on account of the heinous crime he committed: *I pardoned him for your sakes* (says the Apostle to the Corinthians) *in the person of Christ* ‡. As if the Apostle had said, as a certain Interpreter observes §, “Now as you have pardoned him by my instructions, and have received him again into your communion, I also *pardon him* and confirm what you have done *for your sake*, as well as for his, and dispense with any severities of a longer penance, which he deserved, says St. Chrysostom And I do this *in the person of Christ*, by that power and authority derived from Christ, which he left to his Apostles, when he said, Matth. xvi. 19. *Whatsoever you shall loose upon earth, shall be loosed in Heaven*, &c. Not only in the sight of men, says St. Chrysostom, but in the sight of God, who hath given us this power.”

Hence it is, that as Christ gave to his Apostles and their Successors a power, in his name, to forgive sins and the eternal punishment due to them, in these words: *Whose sins you shall forgive, they are forgiven them* ||: So the power of forgiving the temporal pains

* Matth. xvi. 19.

† 2 Cor. ii. 10.

|| John xx. 23.

† Luke xxiii. 43.

§ Wetham, Annot. 4.

pains or punishments is granted, in the following words: *Whatsoever thou shalt loose on earth, shall be loosed also in Heaven* *.

Thus does it evidently appear, from Scripture, from the decisions of general Councils, and the firm belief of the Fathers and Doctors of the Church, that Christ has invested her with a power to grant Indulgences, or a Remission of the *temporal* Punishments due to *actual* sin, already forgiven; and consequently, that those *Indulgences* are not what our adversaries most unjustly and slanderously report them to be, viz. "So many licences to commit sin," &c. Nor are *Indulgences* what ignorant Catholics take them to be, "so many remissions of sins, or the eternal punishments due to them." For, an *Indulgence* supposes sin and the eternal punishment due to it, already forgiven; and can only remit such *temporal* pains or punishments as remain to be satisfied for, after the sin is forgiven in the Sacrament of Penance.

The power of releasing or forgiving those temporal pains or punishments was also exercised by the *primitive Bishops*, in favour of *public Penitents*: for they often shortened the time of their penance, upon the intercession of the holy *Confessors*, who were in prison, and had suffered great torments for the faith of *Christ*. The Church (invested always with the same power) has, in succeeding ages, remitted the *temporal* punishment, in imitation of St. Paul, and continues now to do the same, when she finds her children duly disposed by prayer, almsdeeds, by frequent and worthy confessions and communions, in short, by complying with such works of piety and penance, as she prescribes; she then pressingly invites them to share the riches of her treasures, whereby they become enabled to discharge the remaining debt due to their sins, lest they be obliged to suffer for them in the frightful prison of *Purgatory*.

Hence

* Matth. xvi. 19.

Hence the Church, to induce her children to an entrance into the sacred *Sodality*, and to a frequent repetition of the most holy devotion of the *Rosary* of the Name of *Jesus*, so pleasing to his infinite Majesty, faithfully promises to enrich them with her spiritual treasures, by which, when applied in a *plenary* manner, and are worthily received by the pious Christian, he becomes enabled to discharge all *temporal* pains or punishments, that yet remain to be satisfied for—sin and the eternal punishment due to it, being supposed already remitted in the *Sacrament* of *Penance*.

Thus the pious *Rosarists*, by properly confessing their crimes, and devoutly receiving the most holy *Sacrament* of the *Eucharist*, obtain a remission of their sins, and the eternal punishments due to them: and by the benefit reaped from a *plenary* indulgence, all *temporal* pains or punishments are forgiven. So that if a member of the *Sodality* of the most holy Name of *Jesus*, departs this life, in that happy state (not having sin to answer for; temporal or eternal punishments to suffer) his soul shall immediately ascend into the regions of bliss and glory, to see and enjoy God for an endless eternity. What an happiness for the devout clients of the *Rosary*?

As there are not only *plenary*, but also particular *Indulgences* of seven years, of one hundred days, or of *Quarantines*, &c. granted to the brethren of the *Sodality*, 'tis proper the reader should be acquainted with what is to be understood by these several *Indulgences*.

The ancient *Canons* assigned severe sacramental penances, that is, penances to be enjoined by Confessors. For every grievous sin, seven years of penance.—An *Indulgence* of seven years corresponds to, and remits the penance enjoined for seven years. For other sins, it appointed forty days fast on bread and water, and other penitential works: And for the remission of this, a *Quarantine*, or forty days *Indulgence* was applied. For a very atrocious

or capital crime, a *forty* days rigorous fast was enjoined, and *seven* years penance: for instance, whosoever was guilty of the sin of *perjury*, or induced others to commit it, was obliged to fast *forty* days on bread and water, and to do penance for *seven* years. Such were the pains or punishments enjoined by the antient penitential Canons of the Church. Which severe penances the Church was induced to mitigate, in after ages, for weighty reasons; and supplied the deficiency by the interposition or application of *indulgences*.

A *plenary* indulgence then, is a gracious concession of the Church, whereby we may gain a full remission of all the temporal pains and punishments that remain due to *actual* sin, already forgiven; provided we punctually observe what she prescribes, in order to obtain it. When a *plenary* indulgence is granted in form of *Jubilee* (as is granted to the brethren of the sacred Sodality of the Name of *Jesus*), it is attended with many singular graces, favours, and privileges; whereas a *particular* indulgence remits only so much of the temporal punishments as is specified: For instance, an indulgence of 100 days remits the temporal pains or punishments that were to be suffered for 100 days, &c.

The works enjoined by the Church, for gaining an *indulgence*, must be punctually performed, and in the State of Grace, at least the last of them, with a pure intention, and free from every vitiating circumstance, which may render them evil in themselves: For, he who gives alms out of vain-glory, prays through hypocrisy, or performs any of the enjoined good works, more to indulge vanity or his own private pleasure, than for devotion's sake, merits not the *indulgence*.

It is to be observed, that on account of the following clause, *being truly penitent, confess, receive and visit the Church or Chapel*, which is usually inserted in *Bulls* and *Briefs* for the granting of Indulgences, a difficulty was proposed to Pope Clement XIII, whether,

whether, in consequence of the before-mentioned clause, an indulgence can be obtained, without sacramental confession, by such persons as are not conscious of any mortal sin since their last confession?

The sovereign Pontiff, to remove doubts and anxieties, "on the 9th of December, 1763, granted an "Indulto (or Privilege) to all the faithful, who are "mindful, by a frequent confession of their sins, to "purify their souls, and are accustomed to approach "at least, once a week to the Sacrament of Penance, "unless lawfully prevented, and are not conscious "of having committed any mortal sin since their last "confession, that they may obtain all and every of the "indulgences, even without actual confession, which "otherwise would have been necessary, according to "the tenor of a former decree; without however "making any innovation relative to the indulgences "of the Jubilee, whether ordinary or extraordinary, "and others granted in form of Jubilee, for the obtaining of which, sacramental confession, as well "as the other enjoined works, is to be performed, "at the time mentioned in the Grant *."

Hence, a person who usually confesses once a week, if he confesses, suppose on Ascension-day (on which a plenary Indulgence is granted), he is not under the necessity of confessing the following Sunday, to gain the plenary Indulgence of the *Rosary*, unless conscious of a mortal sin.

It may be said, what necessity have we for indulgences to remit any temporal pains or punishments? Have not sin, and the punishments, whether temporal or eternal, due to it, been superabundantly satisfied for, by the sufferings and death of *Jesus Christ*, which are of infinite value? It is most certainly true, that the satisfactions of *Jesus Christ* are of infinite value, and that by his sufferings, he has superabundantly satisfied for the sins of the whole world; yet

* Synodus Tusculana, p. 693.

on our part, works of *penance* are absolutely necessary: Because, Christ having purchased a supreme *dominion* over us, with the *infinite Price of his Blood*, it cannot be disputed, but he may lay what terms or conditions he pleases upon us, as means, without which, the price he has paid down shall not be applied to us. And therefore, though it be certainly true, that having *satisfied superabundantly* for us, he might have applied that satisfaction to us, without subjecting us to any *penal works* or *temporal sufferings*, after the guilt of sin, together with its eternal punishment, was remitted; yet, it pleased his infinite wisdom, both for our greater good, and the manifestation of his *Justice*, as well as his *Mercy*, to establish things upon another footing, by changing in the Sacrament of Penance, the *eternal punishment* into a *temporal one*, and obliging us to purchase the fruits and application of his infinite satisfaction, by bringing forth worthy fruits of penance*, and submitting humbly and patiently to the sufferings he shall think fit to lay upon us. This is what we call *Satisfaction*: which, says *Bossuet*, Bishop of *Meaux* †, is in effect, but “the application of the infinite-Satisfaction of *Jesus Christ*.”

And, though the rigour of the antient penitential *Canons* has been mitigated by the Church, yet the Church means not to exempt us from works of *penance*; the sacred Scriptures strongly enforce them: *Unless you do penance, says Jesus Christ, you shall all perish* ‡. If works of penance and mortification were unnecessary, as our adversaries pretend, the performance of them would not be required by *Jesus Christ* under such a severe penalty. Nay, “it is just and beneficial to our salvation,” says the Bishop of *Meaux* §, “that God, in remitting our sin together with the eternal pain which we deserved for it, should exact of us some temporal pain to retain us”

I 2

“ in

* Luke iii. 8.

† Exp. Cath. Faith, Sect. viii.

‡ Luke xiii. 3.

§ Ibid.

" in our duty ; lest, if too speedily freed
 " from the bonds of justice, we should abandon
 " ourselves to a temerarious confidence, abusing
 " the facility of a pardon. It is then to satisfy this
 " obligation, we are subjected to some painful works,
 " which we must accomplish in the spirit of humility
 " and penance; and it was the necessity of these
 " satisfactory works which obliged the primitive
 " Church to impose upon penitents those pains
 " called Canonical. When therefore she imposes
 " upon sinners painful and laborious works, and they
 " undergo them with humility, this is called *Satis-*
 " *faction*; and when regarding the fervour of the
 " penitents, or some other good works which she
 " has prescribed them, she pardons some part of that
 " pain which is due to them, this is called *indul-*
 " *gence*." If she pardons all the temporal pains and
 " punishments due, such an indulgence is called a *plen-*
 " *ary* indulgence: if only part, a *particular Indul-*
 " *gence*.

Plenary Indulgences belonging to the Sodality.*

I.

ON the day of their being received into this *Sodality*, if they confess, receive and pray according to the intention of the Church, they have a *plenary* indulgence.

II.

On *New-Year's Day*, on which the great solemnity of the most holy Name of *Jesus* is celebrated, if the brethren, received into the *Sodality*, confess, receive, and are present at the offices celebrated in the chapel of this society, in the whole or in part, they have a *plenary* indulgence, in form of *Jubilee*, with ample privileges thereunto annexed (to be mentioned hereafter) granted by Pope *Pius IV.* in his Bull, beginning, *Injunctum nobis*, dated at *St. Peter's* 13th April, 1564, to be seen in the *Bullarium* printed at Rome, 1740, Tom. 5. p. 95.

III.

* Vide Bullar. O. P.

III.

Every *second* Sunday of the Month, if they confess, receive, pray, and visit the chapel of this society, they have a *plenary* indulgence.

IV.

In the article of death, if they call devoutly on the Name of *Jesus* either by mouth or heart, recommending their souls to God, they have a *plenary* indulgence.

Particular Indulgences belonging to the Sodality.

I.

EVERY *second* Sunday of the Month, if they visit the altar of the most holy Name of *Jesus*, they will obtain an indulgence of seven years, and so many Quarantines.

II.

Every *second* Sunday of the Month, if they hear the Mass usually offered for all the brethren, living or dead, they gain an indulgence of two hundred days.

III.

All the members of this society, at whatever time they correct, or charitably admonish those that curse or swear profanely, may gain an indulgence of one hundred days.

IV.

Whenever they assist at the Mass, divine offices, or meetings of this confraternity, whether public or private, they may gain an indulgence of one hundred days.

V.

Whenever they attend the blessed Sacrament going to the sick, or, being hindered to go, say the Lord's Prayer and Hail Mary, once, for the sick person, they may gain the indulgence of one hundred days.

VI.

Whenever they visit the sick, they may gain the indulgence of one hundred days.

VII.

VII.

Whenever they receive the poor into their houses or relieve them, they may obtain the indulgence of one hundred days.

VIII.

Whenever they make peace between enemies, either of themselves or others, they may gain an indulgence of one hundred days.

IX.

Whenever they say the Lord's Prayer and the Hail Mary five times, for the souls of the dead that belonged to this Sodality, they may have the indulgence of one hundred days.

X.

Whenever they draw sinners to the way of salvation, or instruct the ignorant, or do any other work of piety or charity, they may have an indulgence of one hundred days.—Paul V. *Cum certas*, &c. 31st Octob. 1606. Benedict XIV. *Ad Execrabile*, &c. 30th Aug. 1748, *Et alias Nos*, &c. 30th Sept. 1748.

Note. That no Indulgences are here marked down, only those granted by Paul V. who revoked and annulled many indulgences granted before, in the year 1606, and determined and settled the indulgences that each confraternity is hereafter to enjoy.

✠ Paul V. granted another *plenary* indulgence to such members of the Sodality, who, having confessed, received, &c. devoutly assist or are present at the *procession* made on the *second Sunday* of the month in the chapel of this society. *Pias Christi*, &c. 1612. Benedict XIII. *Pretiosus*, &c.

In case of any impediment intervening, whereby the brethren of the Sodality are prevented making this procession, or solemn supplication on the second Sunday of the month; then, on whatever Sunday the procession is made, the *plenary* indulgence is transferred to that Sunday, and may be gained by the devout members that attend. Paul V. *Const. Cum fictis*, 1st April 1613.—Confirmed by Innocent XI. *Cum dudum*.—Benedict XIII. *Pretiosus*, &c. *Bremond*, Tract. de Consensu Bullar. pag. 444.

Privileges

Privileges granted to this Society.

ON *New-Year's Day* the brethren have a privilege, that their vows may be exchanged into other works of piety: Except the five vows ordinarily reserved to the See of *Rome*.

And they have a privilege, on the same day, that their oaths may be relaxed, where there is no prejudice to a third person. Pius IV. *Salvat. & Domini*, &c.

C H A P. XXII.

The Conditions and Rules of the sacred Sodality.

THE power of erecting this Sodality or Society, is given by the Apostolic See to the Order of Preachers, that is, to the Order of St. Dominick, and to no other. Pius IV. declares *, that *Didacus a Victoria* of the said Order was the author of this Sodality, to remove and prevent imprecations, blasphemies and profane oaths †. St. Pius V. declares ‡, that it is derived from the said Order of Preachers. St. Pius also declares and commands §, that the Society of the most holy Name of *Jesus* against profane cursing and swearing, can be no where but in the Convents of the Order of Preachers, wherever such convents are or ever shall be; and that the functions belonging to this society, shall not be performed by any but by the brethren of that order. And Paul V. who settled the grants made before ||, declares and commands, that the power of erecting such Sodality, shall belong to the Master General of the Order

* Bull. Confirm. *Salvat. & Dni*. Id. April. 1564.

† As explained in Chap. XV.

‡ Decret. Roman. Pont. 21st June, 1571.

§ Ibid.

|| Cum certis unicuique Confrat. 31st Octob. 1606.

Order of Preachers, or to his Vicar General, and to no other person or persons whatsoever, unless empowered by them.

But as some doubts had been raised in the year 1748, relative to the power of erecting this Sodality, &c. being confined to the Order of Preachers only, they have been abundantly cleared, and the matter effectually determined by the Apostolic letters of Benedict XIV. which begin, *Alias Nos*, &c. issued Sept. 30, 1748, which are at large recorded in the *Bullarium* of the Order, of which the following is an extract. The Sovereign Pontiff first recites, that he had granted on the 30th of August 1748, to the Bishops of ***** Faculty to erect this confraternity, &c. but that *Antoninus Bremond*, Master General of the Order of St. Dominick, had represented to him " that the antient and most salutary confraternity, under the invocation of the most holy Name of *Iesus*, or Name of *God*, against blasphemies, perjuries, and unlawful oaths, was instituted by the brethren of the said Order, and by them always cultivated and propagated throughout the universal globe of the earth. Wherefore the Popes of Rome have enriched the said confraternity with various graces, privileges and indulgences; and earnestly exhorted all Patriarchs, Arch-Bishops, Bishops, and other Ordinaries, to favour, assist and promote said confraternity, wherever and whenever it would be necessary, and as often as they would be applied to on the part of the brethren of said society."

But amongst other privileges of the same confraternity, this one is found, that St. Pius V. of holy memory, by his letters in like form of brief, issued 21st of June, 1571, which begin, *Decet*, &c. of his own accord, and through certain knowledge, decreed and resolved that for the time to come, no new society or confraternity of the kind should be instituted in the cities, towns or places, in which there was no house of the said order, or in the neighbouring churches,

churches, without the license of the provincial, or of the conventual prior of the said order, in whose district the church would be situated, in which the said confraternity were to be erected. Whereas if it were done otherwise, the brethren so admitted would not obtain the indulgences of said confraternity, nor enjoy the favours, graces and privileges which *should be granted* by the Apostolic See to the *Brethren lawfully inscribed*. And he established it so for ever, and he ordained it, and he prohibited with great strictness, and so he willed it and commanded.

Which letters Pope Greg. XIII. confirmed by his own letters of the same kind, beginning, *Alias*, issued 11th June 1580. And afterwards Pope Paul V. by other letters of his own, issued the 31st of October, 1606, beginning, *Cum certas*, granted to the Master General of the same Order, and in his absence to his vicar, that he might institute and erect the said confraternities out of the City of Rome, in all places whatever, and might freely and lawfully communicate to them all the above-mentioned indulgences and spiritual graces.

Which faculty Pope Innocent XI. also confirmed by his letters, beginning, *Cum dudum*, issued the 18th of April, 1678, and otherwise, as is more fully contained in the letters of his aforesaid predecessors: *The tenours whereof he wills, by these presents, to be held as if they were herein expressed*—He (Benedict XIV.) then decrees thus:

It is therefore that we, who, by our mentioned letters, “ did not mean to bring any prejudice, or
 “ that any prejudice should accrue, to the privileges
 “ granted to the said Order, and Master General
 “ thereof, both which we embrace with the love of
 “ a father, *following the examples of our predecessors,*
 “ *do by these presents*, injoin and command, that in
 “ the erections and institutions of confraternities that
 “ are to be made in virtue of our said letters, under
 “ the invocation of the most holy Name of *Jesus*,
 “ against the hateful custom of swearing and cursing,

“ ye entirely make use of the concurrence of the
 “ provincial, or of the priors of the regular houses
 “ of the said Order, that are in that kingdom; and if
 “ it should happen to be done otherwise, We decree
 “ and declare, that the brethren of the confrater-
 “ nities that may be so erected, cannot gain the in-
 “ dulgences granted for the brethren in the same
 “ letters of ours, in the same manner as if our said
 “ letters had not at all come forth, any whatever
 “ making for the contrary notwithstanding. *Rome,*
 “ 30th Sept. 1748.”

Thus has the Sovereign Pontiff Benedict XIV. following the example of his predecessors, decreed and determined that the confraternity, under the invocation of the most holy Name of *Jesus*, is to be erected in our Churches or Chapels *only*, and not elsewhere, without *intirely making use of the concurrence of the provincial or conventual priors* of the Order of St. Dominick, under the penalty of forfeiting the indulgences, graces and privileges granted to those that are *lawfully* inscribed.

*The Rules of the sacred Sodality *.*

1. THAT the names of all those that belong to this Sodality, are to be inscribed in a book kept for that purpose by one of the Order of Preachers, who is authorised to inscribe the said names.

2. The members of this society are to take special care not to swear profanely, curse or blaspheme, or in any manner abuse the name of the Almighty, either in himself or in his creatures.

3. If any of them fall into this crime, they are to inflict on themselves a penance, and it is recommended to those who are able, to impose on themselves a penalty of alms, either by giving immediately to some poor object, or by laying by, from time to time, such small sum for each oath, as they can af-
 ford,

* Bullar. O. P. Tom. vii pag. 443.

ford, till they choose some object or objects in want, whom they may relieve. Those who cannot give alms, let them perform for each oath, on their knees, some part of the most holy *Rosary* of the Name of *Jesus*.

4. Those who have families are reminded to observe the Law of God, in removing and preventing these vices amongst those who are subject to them, to correct their children religiously, and to turn away their servants, if they don't shew speedy signs of amendment. It is recommended to them, to prevail on their families to get their names inscribed, and to read these rules to them once a week.

5. Those who belong to this society are to hinder and prevent cursing, swearing or blaspheming, not only in those subject to them, but according to their influence and power, in all others.—This rule, however, does not bind them to enter into any contention, but is only to be observed as far as discretion permits.

6. Every second *Sunday* of the month (when it can be performed) the Hymn, *Jesus to us Salvation brings*, &c. (to be found after the *Rosary* of *Jesus*) is to be sung at the *Procession*, and the Psalm *Praise, O ye Children, the Lord*: repeating several times the Verse, *May the Name of the Lord be blessed*, &c.

7. There is also a Mass usually offered immediately after the instructions in the morning, or at twelve o'clock, on every second *Sunday* of the month, in the said Chapel, for all those persons, whether living or dead, whose names are inscribed in this *Sodality*.

8. On the first day of *January*, on which the most glorious Name of *Jesus* is celebrated, being the principal feast of this society, the brethren are to celebrate the solemnity by confessing, receiving, and assisting at the offices, to gain the indulgence and jubilee of the day.

9. All the members of this society, are to assist at the anniversary to be celebrated, by the office of the Dead and Mass, for all the deceased who belonged to this society.

Lastly,

Lastly, the brothers and sisters of the Rosary of the most holy Name of *Jesus* should be particularly careful, penitently to confess and devoutly receive on the *second* Sunday of every month (unless lawfully prevented), that by the performance of so great and meritorious a work, in the spirit of true piety and devotion, they may effectually give praise to the Lord, and glorify his most holy Name.

To the brethren who carefully discharge this duty, the Sovereign Pontiffs grant a *plenary* indulgence, as has been already mentioned; requiring at the same time, that they pray for the exaltation of our holy Mother the Church, the extirpation of heresy, the peace of Christian Princes, &c. So desirous is she to share of the prayers and good works of the members of the sacred Sodality!

The members of this Sodality should be mindful to recite every week, the *entire* Rosary of the Name of *Jesus*, which they may perform at one time, or by dividing it into three parts, as may best suit their ease and convenience.

N. B. No money or other gratuity whatever is demanded or expected for inscription or admission into the sacred Sodality; that so holy a fellowship, totally founded in charity, may not be stained with the least blemish of any temporal view, or interest whatever.

C H A P. XXIII.

Of the Rosary Hour, with Instructions for the Observance thereof.

AS the Irreverences offered to the most holy Name of God, by blasphemous oaths, uncharitable imprecations, and vain invocations of the holy name of God on every trivial occurrence, are daily too frequent: To remedy and counterbalance, in some measure, such irreverence offered by

these execrable vices, it was thought expedient to form an institution, the professors of which should engage to unite in combating the pernicious vices, both by word and example. Thus, on one hand, as if to disarm, by prayer, the vengeance of Heaven, and prevent its bursting forth on the unhallowed heads of cursers and swearers, by imploring mercy for them; as well as to counteract the abominable custom, by another kind of language, breathing forth the glory and merits of his all-saving name: and thus gradually to remove the damnable, as well as unprofitable vices of profaning God's most sacred name, from the hearts and tongues of men.

This institution was formed on the plan of a most praise-worthy devotion, which has subsisted in Rome from time immemorial; it is called the *Laus perennis*, or as the Italians express it, *Quarant'ore*, or *forty hours devotion*. This devotion is performed in Rome, and other Catholic cities, by exposing the most holy Sacrament of the *Eucharist* to the public adoration of the faithful, in one or other of the principal Churches, successively, day and night, through the year, for the space of forty hours, where the faithful are found to attend in the most pious attitudes, pouring forth incessantly praise and thanksgiving to their Redeemer *Jesus Christ*, truly, really and substantially present, under the appearances of bread, to receive their fervent supplications, and to grant their lawful requests. For this purpose immense crowds are seen by day, whilst others chuse to attend by night, who, interrupting their slumbers, rise at unseasonable hours, through a spirit of mortification, to render homage to the God of Heaven, saying with holy David*: *In the night I have remembered thy name, O Lord . . . I rose at midnight to give praise to thee.*

In imitation then, of this laudable institution, the Guardians of the *Sodality* of the Name of Jesus, and

* Psalm cxix.

and of the *Rosary* of the Blessed Virgin, resolved to form a society of pious Christians, whose duty and care should be, to choose one hour by day or by night, in the course of the year, agreeable to their leisure or convenience, which should be employed in celebrating the praises of God's most sacred Name.

The devout clients of the Rosaries of *Jesus* and of *Mary* his mother, *whom all generations shall call blessed* †, eagerly adopted the proposed pious plan, and resolved to form a *perpetual praise*, by each member choosing, as their piety shall direct, one hour in the year to be spent in offering these sacred devotions to Heaven: some choose their hours by day, whilst others, through a spirit of penance, choose them by night, at late and inconvenient times; so that by the innumerable members of these pious institutions, offering up their fervent supplications to Heaven, at different hours of the day and night, through the year, in various parts of the world, perpetual praise and thanksgiving are offered to the Supreme Being: first and principally to glorify his holy Name, and thank him for all his blessings; as also, to supplicate his goodness to preserve the humble petitioner himself, his spiritual brothers and sisters from all evils, both of soul and body; entreating the mercy of God for such as are in the state of mortal sin; strength and grace for as such as are heavily afflicted with crosses, or assailed by violent temptations; but particularly, when in the agony of death, unable to assist themselves, and perhaps neglected by those whom the ties of kindred or principles of gratitude should render strictly attentive. What a comfortable reflection to think, at that awful period, when abandoned by all your friends, and you perceive the death-summons issued, that thousands of pious Christians, (though dispersed through various parts of the world, yet united

by

by an holy fellowship) fervently solicit the throne of mercy in your behalf: nay, when laid in the grave, and consigned to oblivion by your nearest friends, you shall be prayed for by your surviving spiritual brothers and sisters of the *Rosaries*! Amazing charity, extending beyond the grave itself! Such are the happy effects resulting from these holy fellowships or societies. They are indeed powerful inducements to engage you to enrol yourselves in the sacred Sodality and Confraternity of the holy Rosaries, and to become worthy and observant members thereof!

This pious and charitable institution readily obtained the approbation of the head of the Church, Pope *Alexander VII.* who granted a plenary Indulgence two several times, which was confirmed by many of his successors*.

It is to be observed, that to gain this indulgence you must, on the day appointed for the observance of the hour, confess, receive and pray, according to the pious intention of the Church. Whoever omits this devotion at the appointed hour, is not guilty of any sin, and only loses the Indulgence and other spiritual benefits granted to those who punctually and devoutly perform it.

If any brother or sister shall be unable, from sickness or any lawful avocation, to observe the said Rosary hour, let him recommend the observance of it to some pious person: And in case of approaching death, he should recommend the performance of the said pious work to some devout person, or send the billet he may have received, to the chapel from whence he got it, to the end that the Prefect of the Rosaries may recommend it to some person.

The billet to be conceived in the following words:
 " I, *A. B.* do purpose to say, every year as long as
 " I live, on the _____ day of _____ from
 " the hour of _____ to _____ in the _____
 " the

* Bullar. Ord. Præd.

“ the whole Rosaries of the most holy Name of
 “ *Jesus*, and of our blessed *Lady*, with the Litanies
 “ thereunto belonging, for the greater glory of
 “ God, for the spiritual and temporal welfare of
 “ the brothers and sisters thereof, for the peace and
 “ concord of Christian Princes, peace and exalta-
 “ tion of the Catholic Church, conversion of sin-
 “ ners, and for those other pious intentions usually
 “ prescribed by our holy Mother the Church.”

It is not surprising, Christian reader, that the
 supreme Pastors of the Catholic Church, who have
 experienced the efficacy of these devotions in its pres-
 sing necessities, and were convinced of the many bless-
 ings which have flowed on the Christian world
 through their means, should prove themselves anx-
 ious to encourage the faithful to a constant recital
 of them. 'Tis no wonder that they should appear,
 as if willing, to exhaust the spiritual treasures of the
 Church, to excite the faithful to a pious and fre-
 quent repetition of them : The former has appeared
 in the course of the foregoing work ; the latter will
 appear in the *Introduction to the Rosary of the blessed*
Virgin, which is annexed to the present work.

It now rests with you, Christian reader, to avail
 yourself of these powerful assistances, which God by
 his holy Church offers to you : you will experience
 them to be highly meritorious in the sight of God,
 and a most powerful means to forward your eternal
 salvation.

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C H A P. XXIV.

An Observance of the Rules of the sacred Sodality, and a daily Recital of the celebrated Devotion of the Rosary of the most holy Name of JESUS, how meritorious.

WHEN we reflect how much a spirit of libertinism and impiety actuates the generality of mankind : when we view a glaring neglect of religion in some ; nay, and often a shameful contempt of it in others : when we consider their thoughts totally engaged in the pursuit of the deceitful beings and fleeting pleasures of this transitory life : when we view them wholly intent on the gratification of their sinful appetites, strangers to piety and mortification : and, in short, living as unmindful of God and their eternal welfare, as if they believed happiness were to be attained by offending God, or by living unmindful of him ; it will not appear surprising, that works of piety should be unwelcome and distasteful to them. Works of supererogation they cannot at all relish ; nor indeed is it easy to obtain from them, an anniversary compliance with the most important and necessary duties of religion. To recommend any work of piety, that seems to interfere with their amusements, or to require a little restraint or retirement, seems loathsome and frightful !

In short, whatever is proposed, tending to curb frail nature, and to bridle its inordinate desires, by correcting and subjecting them to the laws of reason and grace, is, if at all, received with reluctance by the generality of Christians ; so great and lamentable is their insensibility, in regard to the service of God and their own eternal welfare !

Yet,

Yet, praise be to the name of the Lord, the world is not so universally depraved, as that some pious souls are not to be found, willing to serve God and work their salvation *with fear and trembling*: who, conscious of their sins and unworthiness, gladly embrace every pious work that may tend to appease God's wrath, excite his mercy, and avert the terrible punishments that await sinners, especially in the other life. Convinced of the inexpressible rewards which God, in his great mercy, has prepared for them in the regions of the blessed, they know they cannot do too much to secure it, nor can they sufficiently thank his infinite goodness, in bestowing such unmerited rewards. Hence, these pious souls, ever retaining a grateful sense of God's unspeakable goodness, are not unmindful to offer daily a *sacrifice of praise* to the honour and glory of his most sacred name.

This is the divine employment of the worthy members of the *Sodality*, and devotees of the *Rosary* of the most holy name of *Jesus*, whilst they offer that most grateful *sacrifice of praise* always to God, that is, says St. Paul*, *the fruit of lips confessing his name*, by a devout and constant recital of that sacred form of Prayer. This is that sacrifice of praise which gives great glory to God, is highly advantageous to us, and duly disposes its devout admirers to approach the most sacred and important duties of religion worthily.

All the Prophets of the old law, the Evangelists and other inspired writers of the new, loudly proclaim the indispensable necessity we lie under of praising the most adorable name of the Lord: This is by no means a work of *supererogation*, 'tis a work of *absolute* necessity: But whether we praise the name of the Lord by the performance of one form of prayer or another, is left to the option of the faithful; as may best suit their pious inclination, or may

most

* Heb. xiii. 15.

most contribute to inflame their souls with the love of God. But surely, a form of prayer, every word of which breathes a singular respect for, and devotion to, the most holy Name of Jesus, must most effectually answer the glorious purpose! Such is the celebrated devotion of the *Rosary* of the Name of *Jesus*: Its excellency and efficacy have been already incontestably experienced by the faithful; as such, it continues to be strongly recommended to them, by the Sovereign Pontiffs the Vicars of Jesus Christ upon earth.

Will not prudence then dictate, that as we are absolutely bound to praise the name of the Lord, so we ought to make choice of a form of prayer which is evidently calculated for that laudable end, and appears to be extracted from, and warranted by holy Writ. A devotion that comes handed to us by our pious Mother the Church, as a most powerful Form of Prayer to give praise and thanksgiving to the most holy name of God, and to obtain blessings and happiness for us here and hereafter.

To perpetuate this *sacrifice of praise* to the name of the Lord, wholesome laws and rules have been framed, as has been already mentioned, which should be observed, with punctuality, by those who have the happiness to be inscribed in the *Sodality*, lest the heavenly institution should fall into disuse: for laws and rules regularly observed, tend to unite and preserve spiritual, as well as civil societies, in a flourishing condition: and as the rupture of an artery discomposes the whole body, and is frequently productive of a total dissolution of the human frame; in like manner, a breach or neglect of the laws and rules of the sacred *Sodality*, may produce an omission of the many good works prescribed, particularly a repetition of the *Rosary* of the Name of *Jesus*, which, in the end, may bring it into a total disuse.

Hence, all those who are actually enrolled, or are determined to become members of the sacred *Sodality* of

of the most holy Name of Jesus, should resolve, by the grace of God, to live up to its rules and laws, so wisely adapted to the end of its institution, and so easy to be observed in every state of life.

It must, however, be remarked, that the observance of them does not bind under any sin whatsoever: for the obligation is of so sweet and gentle a nature, as not to subject the members of it to any theological fault or venial sin whatever, unless where they recommend what is already enforced by the law of God or his Church. This notice will suffice to remove any scruples that may arise in the timorous consciences of many, who dread entering into the sacred society, lest by the omission of any of its rules or the transgressions of its laws, they should incur the guilt of sin.

Though the members of the sacred *Sodality* are not bound, under sin, to the observance of its rules, yet a wilful omission or neglect of what they prescribe, must be deeply regretted by them: because, thereby they deprive themselves of the indulgences and other spiritual graces granted to the observant members, and render themselves unworthy of a participation of the prayers and good works performed by this society, in all parts of the world, which is undoubtedly a considerable loss.

Some may indeed think little of those advantages and blessings reaped from the prayers of others; but let them think as they may, certain it is, that St. Paul derived great advantages from them: he obtained many graces from God through the intercession of others*. If then, St. Paul thought so much of the prayers of others, shall we look upon them with indifference! No: such a thought would at once imply, that we mean to deprive ourselves of the benefits and singular advantages which we might derive from the merits and good works of such holy multitudes, though in the most distant climates,

elimes, joining with us, by a spiritual communication, to celebrate the praises of the most holy Name of *Jesus*.

Besides depriving ourselves of the blessings attending an exact observance of the laws of the *Sodality* and a devout recital of the *Rosary* of *Jesus* (by a non-observance of the one, or an omission of the other), there is another motive that strongly urges the necessity of a strict observance of both, which is, that they most effectually tend to preserve and perpetuate an institution, which manifestly promotes the profound respect and veneration due to God's most adorable name : and also to extirpate the hateful vices of blasphemy, cursing, and profane swearing. Who is it, that at one view, does not see the great utility as well as necessity of this heavenly institution ? How meritorious then, the observance of the rules of the sacred *Sodality* ! How pleasing to Heaven, a devout and daily recital of the *Rosary* of the Name of *Jesus* ! Who can refuse to join the royal Psalmist, whilst breathing forth the sentiments and ardent wishes of his soul, in the following words : *Let all the earth adore thee, O God, and sing to thee ; let it say a Psalm to thy Name **.

If an infinity of favours conferred on mankind, proves insufficient to engage them in the important work of praising God's most adorable name, and to disengage them from the heinous vices, so contrary to the veneration due to it, at least, let the terrors of the last judgment affright sinners into a sense of their duty.

If we, for a moment, consider the impenitent curser, swearer or blasphemer, lying upon his death-bed, tortured by the pangs of death, and afraid to depart, (his oaths, execrations, or blasphemies staring him in the face) not knowing whither he is going, but justly fearing the worst, hardly presuming to lift up his eyes to the offended Majesty
on

* Psalm lxxv. 3.

on high, much less to invoke his mercy or expect forgiveness. In this dreadful situation, death, his executioner *lays the ax to the root*, the sinner falls to rise no more, except to appear before *Jesus*, the Judge of the living and the dead. How great shall his confusion and consternation be, when the Son of the living God shall, with an awful and Majestic voice, tell him, * *I am Jesus whom thou dost persecute*. I am that *Jesus* whom you grievously offended by your vile oaths, imprecations and blasphemies! It is I, who shed the last drop of my blood to wash away your sins, and died upon a cross to purchase for you everlasting life! 'Tis I, O sinner, who am now to judge those daring irreverences and shocking blasphemies you have been guilty of, contrary to every tie of duty and gratitude! What reparation did you endeavour to make, for having abused my goodness, and profaned my name, in virtue whereof I have brought to you a plentiful redemption, and rescued you from the jaws of eternal death? What return have you attempted to make? Have you repented sincerely for the many dreadful irreverences offered to my sacred Name? Have you humbly and penitently called upon my name for mercy? Have you endeavoured to glorify my Name, or to repair the injuries offered to it by your abominable oaths, imprecations, and blasphemies? No! regardless of me, you obstinately persevered in your wickedness, and notwithstanding my frequent calls to repentance, you died in your sins! What can you, O profane swearer, curser and blasphemer say in your defence? What can you expect from my avenging justice?

Unable to excuse themselves, or deny the charge, the trembling criminals will, at once, read their doom and eternal reprobation. When upon earth, they spoke the language of devils, and continued in the damnable practice, till death silenced their impious tongues,

tongues, and closed their sacrilegious mouths. No other place is fit for their reception, but that of hell; nor any other company, but that of the damned, for an endless eternity. Dreadful situation!

Endeavour then, to guard timely against this impending danger, by an immediate and unfeigned repentance: You will find the *Sodality* and *Rosary*, sacred to the most holy Name of *Jesus*, a most powerful means to reclaim you, and to avert those exemplary judgments that threaten you. Nay, whether you be a sinner or a just man, an entrance into the *Sodality*, and a frequent repetition of the *Rosary*, will prove highly conducive to your eternal welfare; to the sinner, an efficacious remedy; to the just man, a sure preservative.

It is needless to seek, in foreign climes, instances of the great good which the *Sodality* and *Rosary* have been productive of, whilst we have so many glaring proofs at home, particularly in this our great metropolis. The city of *Dublin* can certify, what prodigious crowds resort to the chapel of *St. Dominick* *, on the second Sunday of every month; on every evening during *Lent*, &c. but more especially on the first day of the new year, on which the principal solemnity of the sacred institution is celebrated, what a multitude of penitents approach the Sacraments, humbly confessing their sins, and devoutly receiving the most holy Sacrament of the *Eucharist*!

They begin the new year with praising the most holy Name of *Jesus*, resolving to make every reparation in their power, for having profaned, or in any shape mal-treated the holy name of God, during the course of the preceding year. What an edifying, what a glorious sight! to behold multitudes of sinners, who were unhappily addicted to the damnable vices of blasphemy, cursing and profane swearing, crowding

* Formerly known by the name of *Bridge-street Chapel*, but now in *Denmark-street*.

crowding the tribunal of confession, penitently confessing their crimes, and firmly resolving to reclaim and reform. In fact, the great end of this devotion is, to reclaim sinners from their sinful habits, to dispose them for a sincere confession and worthy communion, and to obtain grace and strength to avoid a relapse.

Nay, many who were shamefully ignorant of the number of Sacraments, are now become devout frequenters of them; from being horrid swearers and blasphemers, they are become humble adorers; from being sons of wrath, are become children of God, and are now happily preserved from a relapse into the odious crimes, by a constant practice of the pious works enjoined by the sacred Sodality: whilst others, who have escaped the contagion of those vices, by an early application to the sacred Form of Prayer, and a steady observance of the rules of the Sodality, have been effectually secured from the mortal infection. What an happy change; what a blessed security, wrought and obtained by means of the Sodality and Rosary sacred to the most holy Name of Jesus!

How then can any Christian, whether sinner or saint, hesitate a moment to associate with such faithful servants of the Lord? Sinners are encouraged thereto, by the many glaring proofs of the good this institution has been productive of; and the many instances of the efficacy of the sacred devotion, the many conversions wrought by it, and its power to draw down the mercy of God upon sinners, should strongly animate them with an humble and firm confidence of sharing of the multitude of God's mercies, provided they tread the steps of the devout Rosarists. The good Christian will also find his account in the observance of those pious works; for you ought to labour the more, says the Prince of the Apostles *, that by good works you may make sure your vocation and election.

A man

A man must indeed be lukewarm in the service of God, and shamefully negligent of his eternal welfare, who shall require to be pressed to partake of those invaluable blessings, or to taste of those torrents of delight, which God has graciously prepared for those who love, praise and adore his most holy and ineffable Name. "When therefore, (says St. Charles Borromeus, upon a similar occasion *) an exercise of so great piety is proposed to us, with an occasion of obtaining so many heavenly treasures. . . . I exhort you all not to delay, but to give in your names as soon as possible, into the Confraternity of the *Rosary*, animated by the example of so many noble, pious and learned men to the honour of God, . . . and the joy of the Catholic Church."

In short, Christian Reader, by being enrolled in the Sodality, by a strict observance of its *Laws*, and by a devout and constant recital of the *Rosary* of the most holy Name of *Jesus*, you will doubtless give great glory to God, and reap inexpressible rewards for yourselves; you will assuredly obtain every real blessing you ask in his name, and your grateful remembrance of his sacred Name, will be crowned by the grace of our Lord *Jesus Christ* in this life, and by an eternity of glory in the next. You have his faithful promise for it: *Every one that calleth upon my Name*, says he, *I have created him for my glory* †.

Let us therefore, says St. Paul, offer the sacrifice of praise always to God, that is, the fruit of lips confessing his Name ‡. To praise God's adorable Name is a most acceptable sacrifice; 'tis the language, 'tis the employment of the Angels and Saints of Paradise. By accustoming ourselves to glorify the Name of *Jesus*, with heart or mouth, upon earth, it will be quite familiar to us, when we shall happily arrive at the regions of bliss and glory. Nay, in the agony of death,

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* In his Pastoral Letter 25th March, 1584.

† Isaiah xliii. 7.

‡ Heb. xiii. 15.

death, when the world with all its transitory beings and momentary pleasures, are bidding us an eternal farewell, a devout invocation of the most holy Name of *Jesus*, will administer to the devout *Rosarist*, unutterable comfort.

Nay, such shall be the ardent wishes of the devout *Rosarists*, enamoured with the most august and amiable Name of *Jesus*, that they shall warmly petition for a dissolution of the human frame, for a separation of the soul from its tottering mansion: that being delivered from the oppressive load of the flesh, they may behold him face to face, glorify his all-sacred Name more fervently, and receive the unspeakable rewards faithfully promised to those who have worthily praised it upon earth. The language of the Royal Psalmist will be that of those pious souls to their *Jesus*, when, with the heart or mouth they shall thus address him: *Bring my soul out of prison, that I may praise thy Name; the Just wait for me, until thou reward me**. Oh, what unspeakable comfort do these words convey to the soul blessed with resignation to the will of God, and a confidence in the merits of his all-saving Name!

The devout *Rosarist*, thus disposed to quit his earthly mansion, being long accustomed to mention with respect and veneration his all-holy Name, will not be unmindful to entreat *Jesus* who expired upon a cross for his salvation, to have mercy on his departing soul; and, with an humble confidence in the multitude of his tender mercies, will beseech him thus, in the words of St. Stephen Protomartyr, *Lord Jesus, receive my Spirit*†.

The Lord *Jesus*, ever mindful of his promises to his faithful servants, will not delay to grant their requests: He will address them, as he did those true servants mentioned in the gospel §: *Well done, thou*

* Psal. cxli. 8.

† Acts vii. 58.

‡ Such as—*Every one that calleth upon my Name, I have created him for my glory—If you ask me any thing in my Name I will do it—Whoever shall invoke the Name of the Lord shall be saved.*

§ Math. xxv. 21.

good and faithful servant, enter into the joy of thy Lord. The soul will most cheerfully obey this joyful summons and wing its way to the blissful regions, where, like St. Stephen, you, O happy soul, shall see the Heavens open, you shall be blessed with the Sight of the Glory of God, and Jesus standing at the right Hand of God *, inviting you to the perpetual enjoyment of that endless happiness prepared for you in his blessed kingdom, where you shall incessantly and most harmoniously sing the praises of his all-gracious and ineffable Name, with the blessed Choristers of the Celestial Regions for an endless Eternity!

In fine, the Rosary of the most holy Name of Jesus is a summary or brief account of the life, sufferings, death, resurrection and ascension of Jesus Christ, and the glorious triumphs attending these mysterious truths, together with the execution of the great design he had in view, by assuming our mortality, which was, to satisfy for our sins, to enable us to work our salvation, and to crown our good deeds with eternal bliss and glory. All which is commemorated in the sacred devotion. Besides, by a repetition of the holy Rosary, we make an acceptable return of praise and thanksgiving to his most sacred Name, for the unspeakable favours and blessings conferred upon us.

What form of prayer more acceptable to Heaven, what employment more necessary or more useful to a Christian Soul, than a constant recital of the Rosary inscribed to the most holy Name of Jesus? Do not the ties of duty, gratitude, spiritual interest and necessity strongly enforce it? Let every Christian then, who hopes to enjoy an happy eternity, form the following resolution and endeavour to adhere strictly to it: *So will I sing a Psalm to thy Name for ever; that I may pay my vows from day to day †, by a devout and humble offering of the Rosary of the Name of Jesus.*

K 2

And

* Acts vii. 55.

† Psalm lx. 9.

And how justly! Since there is no *other Name under Heaven given to Men, whereby we must be saved*†.

If, O Christian Soul, 'tis through the merits of Christ's most adorable Name, and by worthily praising it, we are to be saved, how can we possibly refuse or neglect to address him with that powerful form of prayer, the *Rosary*, sacred to his most holy Name, *Jesus*, as it cannot fail to prove most acceptable to him, and efficacious, to admiration, for us. In short, let every individual, who hopes to be blessed with the sight and enjoyment of God in his glory, say with the Royal Prophet*: *I will praise the Name of God with a Canticle*. I will praise thy Name, O *Jesus*, with that canticle, that heavenly form of prayer, sacred to thy most august Name, that I may make some small return for thy unparalleled favours, and merit a continuance of them; and that I may effectually partake of that plentiful redemption, which thou hast mercifully brought to us, in virtue of thy ineffable and all-saving Name.

It is through the merits of thy glorious and all-saving Name, O *Jesus*, that we humbly hope to accomplish the great work of our salvation. Yes, *Save us, O Lord, our God. that we may give thanks to thy holy Name, and may glory in thy praise*. *Blessed be the God of Israel from everlasting to everlasting; and let all the people say: So be it. So be it*‡.

† A&S iv. 12.

* Psal. lxxviii. 31.

‡ Psal. cv. 47, 48.

10 JA 60

THE

T H E
M E T H O D

OF SAYING THE

R O S A R Y

OF THE MOST HOLY NAME OF

M A R Y

ACCORDING

To the Form prescribed by the Sovereign
Pontiff CLEMENT VIII.

Praise ye the Lord, for the Lord is good: Sing ye to his
Name, for it is sweet. Psalm cxxxiv. 3.



ADVERTISEMENT.

THE Rosary of the most holy Name of *JESUS*, as well as that of his blessed Mother, is here carefully set down.—The Liberty taken by Printers and Booksellers to curtail from, or add to them, agreeable to their Caprice, is injurious to those sacred Devotions: Many shameful Omissions and unnecessary Additions have crept into the various Editions of both Rosaries, which may be corrected by a due Attention to them as they are herein set forth.

A

P R A Y E R

Recommended to be repeated before the

R O S A R Y OF J E S U S,

BY DR. LAWRENCE RICHARDSON*.

O THOU the Son and the Image of the Almighty Father, anointed Saviour of Mankind. O Thou who art †. O Jehovah. O Emanuel. O Adonai. O Thou the holy one. O Thou the dreadful one. O Thou the wonderful. O Thou our God. O Thou the strong one. O Thou the Prince of Peace. O Thou the Father of the future Age. We adore thee in all thy Names—But thou hast humbled thyself being made obedient unto Death, even the Death of the Cross. For which God hath exalted Thee and given thee a Name above all Names, that in the Name of *Jesus* every Knee may bend of those that are in Heaven, on Earth, and in Hell.

* In his Appendix to *The Manner of bearing Mass*.

† That is, who hast thy Being independently. *Exod. iii. 14.*

Hell. I offer Thee my Thanks for uniting me in this Holy Society. O grant me to partake of those Benefits which were obtained by the merits of the glorious Order of *St. Dominick*. I purpose for ever to honour Thee in all thy sacred Names, and never to profane them. I purpose to hinder and prevent so great a Crime in others, to the best of my Ability. Inspire me with Reverence and Zeal to fulfil this Purpose. I implore Thee in Virtue of the Mysteries of thy most holy Rosary. O thou the Son of *David*, miraculously made Man and born from the Womb of a Virgin. O Thou the King of the *Jews* who bore for me a most bitter Passion. O Thou the Son of the Living God, risen from Death, and the Judge of the Living and the Dead. Grant to me, and to all our Society to perform this great Devotion in the Spirit of thy Church, that we may duly celebrate thy mysterious Grandeurs and obtain Grace and Merit in this Life, and Happiness in the next: through Thee, who with the Father and the Holy Ghost, livest and reignest one God for all Eternity. *Amen.*

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Glory

T H E

R O S A R Y

OF THE MOST HOLY NAME OF

F E S U S.

In the Name of the Father, and of
the Son, and of the Holy Ghost.
Amen.

Vers. **T**HOU, O Lord, wilt open my
Lips.

Resp. And my tongue shall announce thy
Praise.

Vers. Incline unto my aid, O God.

Resp. O Lord make haste to help me.

Glory be to the Father, and to the Son,
and to the Holy Ghost.

As it was in the beginning, is now, and
will be for ever. *Amen. Alleluia *.*

K 5

The

* Which is said throughout the whole Year, except between
Septuagesima Sunday and Thursday in Holy Week; in which
Time is said: Praise be to Thee, O Lord, King of eternal
Glory.

The Five Mysteries of the First Part.*

I.

The Incarnation of our Lord Jesus
Christ.

The Meditation.

THE Son of God assumes human flesh,
out of the pure blood of the blessed
Mary, ever Virgin, and is made Man in her
Womb.

O Jesus, Son of *David*, have mercy on us.

*To be repeated Ten Times, and to conclude
with,*

Glory be to the Father, &c.

II.

The Birth of our Lord Jesus Christ.

The Meditation.

THE Saviour of the World is born for
our Redemption: his mother remain-
ing a Virgin.

O Jesus, Son of *David*, have Mercy on us.

(Ten times.)

Glory, &c.

III. The

* They who do not say the whole Rosary at one time, but divide it into three parts, for three different days, are to take notice, that the first part of the Rosary of *Jesus* is to be said on *Mondays* and *Thursdays* throughout the Year, on the *Sundays* in *Advent*, and after *Epiphany* until *Lent*.

The

III.

The Circumcision of our Lord Jesus Christ.

The Meditation.

OUR Saviour being eight days old, begins to suffer for our sins, and his blood already flows for us. He is circumcised according to the law, as if he had been himself a sinner.

O Jesus, Son of *David*, have Mercy on us.
(*Ten times.*)
Glory, &c.

IV.

Our Lord Jesus Christ is found in the Temple.

The Meditation.

OUR Saviour being twelve years old, shews himself more than mortal, by his knowledge and wisdom, teaching the teachers of the *Jews*.

O Jesus, Son of *David*, have mercy on us.
(*Ten times.*)
Glory, &c.

V. The

The second part on *Tuesdays* and *Fridays*, throughout the Year, and the *Sundays* in *Lent*.

The third part to be said on *Wednesdays* and *Saturdays* throughout the Year; and on the *Sundays* after *Easter*, until *Advent*.

V.

The Baptism of our Lord Jesus Christ.

The Meditation.

THE Saviour of the World is baptised by St. *John*. The eternal Father declares him to be his Son.

O Jesus, Son of *David*, have mercy on us.
Ten times.

Glory, &c.

Let us pray.

O JESUS whose name is above all names, that in the Name of Jesus, every knee may bend of those that are in Heaven, on Earth or in Hell. Who at the time appointed by the Eternal Wisdom, assumed human flesh in the womb of the blessed *Mary* ever Virgin, and thus became the Son of *David*. Whose birth gladdened Men and Angels. Who began so early to suffer for us, and to shed on our account, that blood that washeth away the sins of the world. Whose immortal wisdom appeared at the age of twelve years. To whose baptism all Heaven was attentive. Grant to us to celebrate those mysteries to thy honour, and our own salvation: Who, with the Father, and the Holy Ghost, livest and reignest, one God, for all eternity. *Amen.*

The

The Five Mysteries of the Second Part.

I.

Our Saviour washeth his Disciples Feet.

The Meditation.

OUR Saviour to shew us an example of humility, and how much we ought to serve each other, descendeth so low, as to wash the feet of his disciples, though he is the God whom heaven and earth adore.

O Jesus of Nazareth, King of the Jews,
have mercy on us. *(Ten times.)*

Glory, &c.

II.

The Prayer of our Lord Jesus Christ in the Garden.

The Meditation.

OUR Saviour knowing his Passion to be now at hand, is so affected with the thoughts of it, and so oppressed by the load of our sins, that he prays to his Almighty Father, that the bitter cup might pass away from him.

O Jesus of Nazareth, King of the Jews,
have mercy on us. *(Ten times.)*

Glory, &c.

Our

III.

Our Saviour is apprehended.

The Meditation.

OUR Saviour, as if he had been no more than mortal man, yields to the power of men, and permits himself for our redemption, to be apprehended, as if he were a malefactor.

O Jesus of *Nazareth*, King of the *Jews*,
have mercy on us. (*Ten times.*)

Glory, &c.

IV.

Our Saviour carries his Cross.

The Meditation.

OUR Saviour being torn with scourges, and pierced with thorns, to expiate our sins, is obliged to carry the cross, on which he is to die, and moves on, labouring in sorrow, towards the place of his execution.

O Jesus of *Nazareth*, King of the *Jews*,
have mercy on us. (*Ten times.*)

Glory, &c.

V.

The Descent of our Saviour into Hell.

The Meditation.

THE soul of our Saviour being separated by death from the body, descends to that place where the Saints were expecting his redemption.

O Jesus

THE ROSARY OF JESUS.

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O Jesus of Nazareth, King of the Jews,
have mercy on us. (*Ten times.*)
Glory, &c.

Let us pray.

O JESUS, whose Name is above all names, that in the Name of Jesus every knee may bend, of those that are in Heaven, on Earth, and in Hell. Whose mysterious humiliations and sorrows appointed for thee, on account of our sins, appeared in thy washing of the feet of thy servants and creatures: in thy distress and prayer, and bloody sweat: in thy being secured and brought before courts as a criminal: in thy bearing the load of the cross: and in the separation of thy soul from the body, and its descent to the regions below, grant to us to celebrate these mysteries, to thy honour, and our own salvation: Who, with the Father, and the Holy Ghost, livest and reignest, one God, for all eternity. *Amen.*

The

The Five Mysteries of the Third Part.

I.

The Resurrection of our Lord Jesus
Christ.

The Meditation.

THE soul of our Lord Jesus Christ, which had been separated from the body, is reunited to it by a miracle of the Almighty power, and that body which had been dead, rises to die no more.

O Jesus, Son of the living God, have mercy on us. *(Ten times.)*

Glory, &c.

II.

The Ascension of our Lord Jesus Christ.

The Meditation.

THE body of our Lord Jesus Christ ascends into the high Heaven, where the Saviour of Mankind sits at the right hand of God, the Almighty Father.

O Jesus, Son of the living God, have mercy on us. *(Ten times.)*

Glory, &c.

Our

III.

Our Lord Jesus Christ sends down the
Holy Ghost.

The Meditation.

OUR Saviour now seated at the right hand of God, his Almighty Father, sends down the Holy Ghost, to inspire and animate his Disciples, that they may be qualified to publish to mankind his cross and his glory.

O Jesus, Son of the living God, have mercy on us. (*Ten times.*)

Glory, &c.

IV.

Our Lord Jesus Christ crowning the
blessed Virgin and Saints,

The Meditation.

OUR Saviour having by his Passion, Resurrection, and Ascension, opened the way for the sons of *Adam* to the Heaven which they had lost by sin, bestows on his Mother and his Saints, a crown of immortal glory.

O Jesus, Son of the living God, have mercy on us. (*Ten times.*)

Glory, &c.

Our

V.

Our Lord Jesus Christ coming to
Judgment.

The Meditation.

OUR Saviour will come in power and majesty, to judge the living and the dead, and to return to every one according to his works.

O Jesus, Son of the living God, have mercy on us. (*Ten times.*)

Glory, &c.

Let us pray.

OJESUS, whose Name is above all names, that in the Name of Jesus, every knee may bend of those that are in Heaven, on Earth, and in Hell: whose body that was murdered by mankind, the Almighty raised from death, glorious and immortal: who by thy ascension, triumphed over death, and held captivity captive: who according to thy promise, sent down the Spirit that proceedeth from the Father, and the Son, the Comforter and the Enlivener: who stretching forth the bounty of thy Almighty hand, shed upon the chosen children of *Adam*, that glory that neither eye hath seen, nor ear hath heard, nor hath it entered into the heart of man, and who will come forth in power and majesty

jesty to judge the living and the dead, before whose throne all mortals will appear; grant to us to celebrate those mysteries, to thy honour, and our own salvation; who with the Father and the Holy Ghost, livest and reignest, one God, for all eternity. Amen.

N. B. *They who cannot read or meditate on the mysteries, ought to say the Creed beforehand, in this Rosary, and that of the blessed Virgin.*

THE

THE LITANY

OF THE

Most Holy NAME of

J E S U S.

LORD, have mercy on us.
 Christ, have mercy on us,
 Jesus, hear us.
 Jesus, graciously hear us.
 God the Father of Heaven,
 God the Son, Redeemer of the World,
 God the Holy Ghost,
 Holy Trinity, one God,
 Jesus Splendor of the Father,
 Jesus Brightness of eternal Light,
 Jesus King of Glory,
 Jesus Sun of Justice,
 Jesus Son of the Virgin *Mary*,
 Admirable Jesus,
 Jesus the strong God,
 Jesus Father of the future Age,
 Jesus Angel of the great Council,
 Jesus most powerful,

Have mercy on us.

Jesu

THE LITANY OF JESUS.

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Jesus most obedient,
 Jesus most patient,
 Jesus meek and humble of Heart, .
 Jesus Lover of chastity,
 Jesus our Love,
 Jesus Pattern of Virtues,
 Jesus zealous Lover of Souls,
 Jesus our God,
 Jesus our Refuge,
 Jesus Father of the Poor,
 Jesus Treasure of the Faithful,
 Jesus the good Shepherd,
 Jesus the true Light,
 Jesus eternal Wisdom,
 Jesus infinite Goodness,
 Jesus our Way and Life,
 Jesus Joy of Angels,
 Jesus Master of the Apostles,
 Jesus Teacher of the Evangelists,
 Jesus the Fortitude of Martyrs,
 Jesus the Light of Confessors,
 Jesus the Purity of Virgins,
 Jesus the Crown of all Saints,
 Jesus Son of *David*,
 Jesus of *Nazareth*, King of the *Jews*,
 Jesus Son of the living God,

Have mercy on us.

Lamb of God, who takest away the sins of the world,

Spare us, O Jesus.

Lamb of God, who takest away the sins of the world,

Hear us, O Jesus.

Lamb

Have mercy on us.

214 THE LITANY OF JESUS.

Lamb of God, who takest away the sins of the world,

Have mercy on us, O Jesus.

V. Blessed be the Name of the Lord,

R. From now unto all eternity.

Let us pray.

O GOD who hast made the most glorious Name of Jesus Christ thy Son our Lord, most lovely to thy faithful, by the great and affecting sweetness of it, and at the same time dreadful to malignant spirits; grant propitiously that all, who venerate it on earth, may obtain the sweetness of consolation for the present, and afterwards the joy of happiness without end: through our Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, through all eternity. *Amen.*

N. B. *Pope Sixtus V. grants an Indulgence of three hundred days to every one who devoutly says the above Litany. Constitutione reddituri.*

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QUEEN *of the most holy* ROSARY
Pray for us.

A N
E S S A Y
OR
I N T R O D U C T I O N
TO THE
R O S A R Y
OF THE
BLESSED VIRGIN MARY,
WHEREIN

The INSTITUTION of that CELEBRATED DEVOTION, its
EXCELLENCE, INDULGENCES, &c. are set forth.

THE THIRD EDITION.

By the Rev. J. CLARKESON, O. P.

*Hail Mary, full of grace: our Lord is with thee: . . . From hence-
forth all generations shall call me blessed. Luke i. 28. 48.*



ADVERTISEMENT.

THE following *Introduction*, written by the
Rev. J. CLARKSON, O. P. is here subjoined,
at the earnest desire of many of the faithful, which
gives a succinct, yet solidly pious, account of the
Rosary of the Blessed Virgin Mary.

T H E

P R E F A C E.

M*Y* design in presenting you with this small treatise, courteous reader, is to restore or revive in you some idea of the nature and excellence of the once flourishing, but now, alas! decayed devotion among us: I mean the heavenly devotion of the holy Rosary. And I hope the want of something better in this kind, may be a sufficient apology for my attempting to supply it, as well as I could.

I know essays of this nature cannot expect to meet with much encouragement from the age we live in, from the libertine spirit that is gone out into the world, debauched with prejudice, and undue apprehensions of things.—They who are according to the flesh, says St. Paul, who have breathed the corrupt air, and imbibed the maxims of the world, relish those things that are of the flesh... which is an enemy to God. And again, the sensual man perceiveth not those things that are of the spirit of God: for to him they are folly, and he cannot understand them, because they must be spiritually examined*.—They cannot enter into his head, he can have no notion of them.—The ill prevailing taste, so generally complained of, can find no relish in them.

And the reason is plain: for as colours, sounds, and other sensible objects, can only be discerned by their

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* Rom. viii. 5. 1 Cor. ii. 14.

proper respective senses, and objects of reason, by reason only; so the things which are of God, spiritual things, can only be felt and perceived by those who are taught of God, who are endowed and influenced by the same holy Spirit that revealed them.

But 'tis for these, and not for them I write: unless it be to tell them, if any such should chance to cast here a contemptuous eye, that the world has always had its own, such as the Prince of the Apostles and St. Jude speak of: Who walk after the flesh . . . and despise dominion, who fear not to bring in sects blaspheming . . . forsaking the right way,—following the way of Balaam of Bosor . . . speaking proud things . . . turning back from that holy commandment that was delivered to them,—railing against all things which they understand not . . . foaming out their own confusion.

And thus the Church has always been infested with such ungovernable libertines, who pique and pride themselves upon finding fault and criticizing; and who dare usurp to themselves a liberty to define and refine upon her judgment, and to turn her most sacred sanctions and practices into ridicule. But what shall we think of such pretenders to wit, who shall dare to despise and vilify what she approves? Is it not evident, that such important mortals must think themselves wiser than the Church, and prefer their own poor narrow groveling conceptions before hers?—before hers, I say, guided as Christ promised by the Spirit of truth, to remain with her for ever, even into all truth.*

But, blessed be God! the sound, the true believing part of mankind, have not so learned Christ: they have fully imbibed the truth of that important rule of St. John, He that knoweth God, heareth us †; i. e.

* St. John xiv. 16, 17. and xvi. 13.

† First Epistle, chap. iv. ver. 6, where he gives us that great distinguishing rule whereby we may know the Spirit of truth.

obeys and follows the pastors of the Church; and had rather be taught by that illustrious champion of faith, St. Austin, than by these mighty masters, whose wild unruly insolence he severely chastises in these memorable words: "To dispute of any thing that the whole Church practises and observes throughout the world, as though it ought not be done, is most insolent madness *."

And indeed if this negation was argument enough to St. Paul against an abuse, the Church of God hath no such custom: then certainly this affirmation (*è contrario*) the Church of God has such a custom, must needs be enough to authorise the use, and beat down the most hardened effrontery against it: especially when, as in our case, so many apostolic decrees have been issued out, to protect this devotion so consecrated, and revered by the whole Church of God, from the insults of the mocker, and to subdue the scorner's tongue into silence.—I shall but mention one, viz. that

Of Sixtus IV. † the supreme Vicar and Representative of Jesus Christ upon earth, who after a full debate and mature deliberation of a council of nineteen

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and the Spirit of error: the true Church of Christ, from those who falsely usurp the name.—Read it, and understand: He that knoweth God, beareth us, his Apostles, whom Christ has sent even as the Father sent him, and our successors, invested with the same authority, to govern his Church as long as the world shall endure. But he that is not of God, beareth not us, nor our successors, but separates himself from us, as many did even in the Apostles time, and has not ceased to do to this day.—Judge now on what side the Spirit of truth must lie, on theirs who have always heard the Apostles and their Successors down to our times, or on theirs who have not, who have separated themselves, having not the Spirit.

* Ep. 118. c. 3.

† Ea, quæ ex fidelium devotione, dat. Rom. 1479. 4 id. Maii, an. pont. 8. And in another diploma, which begins, *Pastoris æterni*, dat. Rom. 3 kal. Jun. 1478, he has almost the same words: as has also Leo X. *Pastoris æterni*, dat. Rom. prid. non. Octob. 1520.

teen cardinals †, defines and declares, that this godly and devout manner of praying, called the *Psalter of the Virgin Mary*, to stop the mouths of some, as he tells us, that reviled and vilified it, both may and ought to be used by all the faithful: expressly commanding, that no one should presume to oppose, reject, or transgress this bull of approbation; otherwise let him know, that he shall draw down upon himself the anger and indignation of Almighty God, and of his holy Apostles Peter and Paul.

Thus Sixtus IV. at the supplication of the Duke and Duchess of Burgundy,—to satisfy the devotion of the faithful, and to stop the mouths of those that speak wicked things.—Enough methinks to confound the insolent into conviction, or at least to stop the mouths of such petulant cavillers.—Enough to give it sanction and security, if the authority of the greatest (against whom every rebellion is an open defiance to our sovereign Lord, whose person they represent, and by whose immediate power they act and reign) if the veneration of the wisest, and the practice of the holiest have any sway.

Libertines and free-thinkers may act and think as freely as they please; they may laugh and ridicule indeed, may tease and taint, and feed upon the poison they have spread: but they have not an arm as strong as God's, nor can they defeat the designs of Heaven.—Heaven did plant the roots thereof, and it fills the earth. The shadow of it covered the mountains and the bows of it the cedars of God. It extended her branches even unto the sea, and her boughs unto the river*.

† Who not only delivered their sentiments to his Holiness by word of mouth, but also published a particular letter which begins: *Gloriosus & excelsus Dominus*, to the glory of the holy Rosary, signed with their own hands, and sealed with their own seals.—The original may be seen to this day in the convent of *Cologne*.

* Psalm lxxix.

They may therefore censure us as they please, if they will not beware how hastily they disclaim, if they be not sensible to monition: but truth abideth and groweth strong . . . and liveth and prevaieth for ever and ever: and in spite of them, joy and gladness shall be found in it, giving of thanks, and voice of praise. And as for our parts, we at least have this encouragement from the mouth of God himself, to hear him, and not to fear their reproaches. Harken unto me, says Almighty God, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.*

* Isaiah li.

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INTRODUCTION
TO THE
ROSARY
OF THE
BLESSED VIRGIN MARY.

CHAPTER I.

Of the Object of the holy ROSARY.

THE immediate object we fly to, in the devotion of the holy *Rosary*, is, under the Almighty, all-glorious God, the blessed Mother of our Redeemer; who stands in the noblest relation to, and in perfection borders nearest upon him; the most exalted of all his creatures, the flower, the top and crown of the whole creation. What a noble idea these passages of holy Scripture give us of her!—*Of whom Jesus was born who is called Christ.*—Promised of God, in the first promise he made to mankind immediately after the fall: *She shall bruise thy head (the serpent's head) in pieces; shall subdue and vanquish the power of Satan, viz. by her most immediate co-operation with God in the wonderful mystery of the Incarnation, by ministering her own virgin*

virgin flesh and blood, in which the Son of God lived and suffered for us. For as by both sexes sin entered into the world, so by both sexes, though in a very different manner, as the holy Fathers observe, by the proper power and virtue of the Son, and by the immediate concurrence and co-operation of the Mother, the serpent's head was truly bruised in pieces, and we redeemed.

Foretold by the Prophet: *Behold a virgin shall conceive and bring forth a son, and his name shall be called Emmanuel; i. e. God with us, in our nature, in which he conversed among us.*—Saluted by the angel Gabriel, in his solemn embassy to her from the court of Heaven: *Hail Mary*, and pronounced *full of grace*.—Proclaimed blessed above all women by the divinely inspired St. Elizabeth, *Blessed art thou among women, and blessed is the fruit of thy womb*.—Of whom the woman in the Gospel cried out, lifting up her voice out of the multitude: *Blessed is the womb that bore thee, and the breasts that gave thee suck*.—And of whom the Holy Ghost prophesied by her own mouth: *Behold from henceforth all generations shall call me happy, or blessed*. As the holy Catholic Church *, that great standing Church

* Which is one fold, and has always lived under one supreme shepherd upon earth, St. Peter and his successors in the see of Rome, through a long uninterrupted series of more than two hundred and fifty bishops, for nearly eighteen hundred years down from the Christian Æra to this day.—To which, as we read in the Acts of the Apostles, the Lord added, *brought together, and multiplied daily such as should be saved*: and out of which have gone in all ages, even in the Apostles time, such as would not accept of this great term of their salvation: *they went out from us*, says St. John in his first epistle, *but they were not of us: for if they had been of us, they would indeed have continued with us*.—And thus to go out of us, is, and has always been the distinguishing character of sects and heresies; but to have always stood, and to stand demonstrably of herself, and never to have gone out of any, is, and always will be, the peculiar glory of the one only holy Catholic Church of Christ Jesus; built upon a rock, impreg-

nable,

Church of all ages, that most illustrious society of men upon earth, has always done, and will not cease to do, as long as the sun and moon shall endure: jealous of her honour, and zealous to promote it; impatient, indignant to see it injured or affronted.

For no sooner did ever any reviling heresy crawl out of its native darkness into light, but she immediately opposed herself, lifted up her voice, as she was prefigured to do by the above-mentioned woman in the Gospel*, cut off the vile abettors from her communion, and spit them out of her mouth: as she did, for example, Helvidius and Jovinian above fourteen hundred years ago, for denying her to be always, as she is, a pure virgin: and as she also did afterwards, in the following age, the execrable Nestorius, in the œcumenic council of Ephesus, where she was solemnly declared, as she was always believed to be, *Θεοτοκος*, *Deipara*, the true and real Mother of no less a personage than the Son of God.

And Heaven confirmed the decree, and took a most exemplary vengeance upon the impious unnatural monster, for attempting to rob the great Mother of God of so glorious a title; whilst he, like another accursed Cain, was forced to wander up and down in the horrid deserts of Thebaida, his tongue being eaten up by worms, and rotting in pieces.—What a spectacle of horror both to Heaven and earth! at once a most dreadful monument of divine justice, and the fairest admonition to the foes of *Mary*.

And indeed as to the sentiments of the Church, in regard to the great advantages which accrue to *her*

able, and proof against all her enemies.—Whiston's prophecy of the downfall of Popery (as they call it) which was the hope of some, but the fear of none, is now out; and the enlightened author has only gained the reputation of a false prophet for his pains.

* Venerable Bede upon that place.

her children, from a true and solid devotion to the Mother of God, 'tis a thing so confessedly beyond all doubt, that it can bear no manner of dispute; witness so many offices sung to her praise, so many fasts and feasts instituted to her honour, so many churches and altars consecrated in memory of her name, and so many confraternities, especially the ancient arch-confraternity of the holy *Rosary*, erected in a peculiar manner under her protection; so earnestly recommended to the faithful, and so highly encouraged with all the privileges, graces, favours and indulgences the Church can confer upon it.

But had the Church, the glorious immaculate Spouse of Christ, in which alone is to be found the true faith and worship of God, never given us any such demonstrations of her unerring sentiments, reason itself, arguing from revealed religion, could, I am persuaded, sufficiently evince the dueeness of our homage to, and the mighty blessings which may flow down upon us, from the Mother of Mercy; as I shall endeavour to lay down in as clear and compendious a point of view, as possibly I can.

Thus, when *he who is the Mighty* so magnified her, even to such a degree of eminence, that he seemed as it were to exhaust the treasures of his omnipotence*, and exalted her to so near a relation to himself, to such an amazing height of the most transcendent dignity and glory, even to be the Mother of God, what reasonable man can doubt, but that he would ennoble so distinguished an object of his love (of whose virgin flesh, and in whose sacred

womb,

Thousands and thousands of worlds more: more, endlessly more glorious Cherubims and Seraphims he can create, but a greater mother, says St. Bonaventure, l. 2. Spec. B. M. he cannot create.—Or conceive if you can a greater mother, than the Mother of God.—O amazing miracle! O unheard of prodigy!—The other creatures of the Almighty were the work of his fingers, but here he exerted the might of his omnipotent arm. *He hath shewn might in his arm*; as she herself sung, in whom it was shewn. St. Luke i. 51.

womb, his only begotten Son, in majesty equal to himself, in glory co-eternal, would vouchsafe to take flesh) with such a copious effusion of all his divine gifts and graces, with such an accumulated plenty of the most shining and consummate virtues, as might equal and proportion the infinite dignity* and pre-eminence^{the} he was raised to, above all created beings; to such a degree as to outshine them all in grace and virtue, as far as the real mother of God outshines in dignity the adopted children of God, as far as the moon outshines the lesser stars.

For did ever God create or exalt a creature, and did not adorn and qualify it proportionably to the state or dignity it was made for, or raised to? and shall not every heavenly endowment, that can adorn created nature, be centered in *Mary*?—Certainly if ever any creature was distinguished as a peculiar object of the divine favour, *Mary* was that creature, —To other Saints was given a part, but to her was communicated all fulness of grace:—*Full of grace*, as an angel declared from Heaven.

Was she then thus dignified with so divine a prerogative, than which no greater can possibly be imagined under God, and of consequence with every highest degree of perfection, of grace and virtue, proportionably to her highest dignity, and shall she not challenge our highest, our first honours in the order of creatures?—Or assign me a more honourable creature: whom St. Elizabeth so honoured, as even to cry out in wonder and amazement: *whence is this to me, that the Mother of my Lord should come to me!*

If the unalterable eternal laws of God and nature teach us, that honour is due to excellency, superior excellency will always command superior honour, and

* *The blessed Virgin Mary, says the angelic Doctor, St. Thomas of Aquin, inasmuch as she is the Mother of God, has a certain infinite dignity, by reason of the infinite God, which is God.* 1 p. Q. xxv. ar. 8. ad 1.

and different species of excellency different species of honour. If temporal power or dignity be the object of our civil homage, shall not the spiritual supernatural excellence of *Mary* claim our religious worship?—Are the temporal gifts of God to be honoured, and must we not revere his choicest supernatural gifts of grace and glory?

Is it then without reason, that the Church, the great mistress, the unshaken pillar and ground-work of truth, adjudges superior honour and worship to *Mary*, (which she calls *hyperdulia*) above other Saints? though as far inferior to the supreme honour and worship, which is due to the infinite uncreated excellence of the divine nature, as creature is to its creator;—whose gifts only we honour in the creature, and consequently refer all to the Creator.

With what face then could *Luther* say*, what so many blindly say after him, in spite of all truth, that the *Papists* (as out of the excess of his civility he is pleased to call us) deify the Virgin *Mary*, and attribute omnipotence to her?—hence all that incessant din, and loud outcry of idolatry, against all the evidence of demonstration to the contrary.—But God in his great mercy open their eyes!

Now, if the vigorous applications, the intercessions and wrestlings as it were of other Saints with God in prayer, even while they were conversant here below, were of such astonishing power and efficacy at the throne of divine grace, as even to wrest thunderbolts out of the hands of God, ready to be hurled at the heads of sinners; if for instance the sacrifice of Noë ascended with such agreeable sweetness in the sight of God, that he declared he would never drown the world a second time; if the prayers and intercessions of Abraham had disarmed the divine justice, and turned away the fiery vengeance from Sodom and Gomorrha, had but ten just persons

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* *Papiste virginem Mariam Deum constituent, &c.* In possil. super Evangelium Incar. Dom.

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been found therein; if the supplications of *Moses* tied up the hands of God, and warded off the impending blow, when *the Lord said to Moses: Suffer me that my fury may be angry against this stiff-necked people, and that I may destroy them: And Moses besought the Lord for Abraham, Isaac and Jacob's sake, and he was pacified from doing the evil which he had spoken against his people.*

And if that they are now in glory, unspeakably more amiable, nearer and dearer to God, and infinitely more solicitous for our welfare, and therefore more willing and able to help us; whom all the ravishing joys of Heaven cannot divert, from being overjoyed at the conversion of one poor perishing soul, from being so mightily concerned for our happiness, as to shout for joy, in the midst of all their triumphs, and fill the whole city of God with new acclamations;—*There shall be joy in Heaven over one sinner that does penance: And again, there shall be joy before the angels of God over one sinner doing penance: ** If, I say, that they are now in Heaven, in the highest favour and interest with God, and so mightily concerned about us, what will they not obtain for us? will they not, think ye, be continually attending to minister to the salvation of those, who devoutly implore their favours and blessings, as *Abraham* did the angel's, in all their wants and necessities? †

If so then, what may we, or rather what may we not hope for, from our devotions to the queen of angels, the saint of saints, the ever blessed and most glorious *Virgin Mary*, the peculiar favourite and darling of Heaven, and consequently the most powerful advocate for us, at the great tribunal of divine grace, at the footstool of her Son: whose spotless life,

* S. Luke xv. 7, 10.

† If you would have eye-witnesses, to vouch the wondrous stupendous things which have been wrought in honour of those celestial courtiers, through their merits and intercessions, read *S. Ambros. Epist. 85. Serm. 99. and S. Austin, l. 22. de Civit. Dei, c. 8. et epist. 137.*—Can infidelity itself doubt them?

life, during the whole course of her conversation upon earth, was a most exact pattern of every virtue.—The brightest example of the most unexampled purity and holiness, of the most ardent and flaming charity, of the most perfect obedience, and profoundest humility, of the most amazing patience and resignation to the will of God.—The fairest monument of loyalty, fidelity, fortitude, courtesy and condescension: in fine, of every higher virtue and more distinguished excellence and perfection, that could be ornamental to, or becoming the majesty of the Mother of God.—In whom we may admire the moderation of all human passions, and that under the severest trials, set forth to the very life, in all its most exquisite and lively colours, and every virtue practised to all the height of perfection.

Think then how intense was every act of her virtues, how rapturous her devotions! incomparably more pleasing in the eyes of God than all the homage of Angels, than the accepted sacrifice of *Abel*, than the meekness of *Moses*, than the patience of *Job*, than the sighs and lamentations of the prophets, than the labours of the apostles, than the sufferings of the martyrs, than the mortifications and devotions of all the saints.—*O most beautiful among women!—Thou art all beauty, and there is no blemish in thee—beautiful as the Moon, elect as the Sun.*

And now that she is assumed into Heaven, from whom the very Seraphims receive new flames, to enjoy the immortal recompences which she merited, and the highest preferments under God, vested with royal robes, crowned with the brightest diadems of glory, and seated upon an imperial throne, like another *Bethsabée* next to her son, in quality of sovereign queen of all creatures, above the goodly company of virgins and confessors, above the noble army of martyrs, above the seats of the patriarchs and prophets, above the thrones of the apostles, and above all the choirs of angels and arch-angels, *incomparably more glorious than the Seraphims*, as the holy Fathers

express

express it, *than all the supreme spirits of the celestial army, the miracle of the world, and the crown of all the Saints*; who willingly acknowledge her for their queen, and confess them eclipsed and outshone by her*.

And now I say, that she is thus assumed into Heaven to reign with God among angels and glorified spirits, what will she, who looks down with pity upon us, and regards us with all the tenderness and affection of a most loving mother, refuse to ask her Son for us, out of her peculiar favour with him? or what will so infinitely good and gracious a Son deny so dear a mother, out of his peculiar favour to her? when he shall behold this holiest, loveliest creature upon her knees, with hands lifted up to the throne of grace for us.—Will he turn away her face, and deny what the wisest of monarchs thought it behoved him in duty not to do? *my Mother, ask, for it behoveth not that I turn away thy face.*

No, those virgin breasts that gave him suck, those chaste eyes which shed such floods of tears for him, that fire of charity which enflames her heart towards him who died for us, those deepest wounds which pierced her tender soul when she saw her own flesh, her dearest Son expiring upon the cross, those stretched-out arms which so often carried and embraced the incarnate God, and all her motherly care and concern for him in their flights and fears, whilst he would be subject to her in this life, will now be so many tongues to plead for us, to incline and bend the Heavens in our favour: when she shall pray for us, and our prayers shall (as I pray with the concurrent voice of all antiquity mine may) be perfumed with the sweetest incense of her merits.

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* For as grace, according to the principles of true theology, is the divine seed, and charity, which flows from it, the measure of glory; so she who excelled them all in grace and charity must naturally eclipse them all in glory.

Could *Luther* then be so abandoned of his reason, so lost to all that is ingenuous and modest, that he feared not to say: *I value no more the prayer of St. Mary than of any one of the people* *. O accursed voice! O shocking blasphemy! But why does he value so little the prayers of *Mary*? hear his unfounded reason, and your ears will tingle.—*Because*, says he, *all that believe in Christ are as just and holy as she*.—Reason enough indeed to make any reasonable creature, that had any remains of modesty, blush for him.—And he that can read this without horror, God forgive him!

But to have done with this great apostle of the reformation, and to relieve my astonished reader, I shall transcribe a few sentences from the eloquent mellifluous *St. Bernard*, worthy of so great and deserving a benefactress.—Hear then how this holy Father of the Church challenges the man, and bids him be silent of her mercy, that can say, her protection was ever wanting to him, when he humbly implored it in the time of need. “Let them be silent of thy mercy, O Blessed Virgin! if there be any who have not felt thy favour, when they craved it in their necessities.” And in another place, how warmly he exhorts us to an affectionate devotion to her, to recur to her in all our adversities, to look up to this shining star, to this great light set up on high, to safeguard and convoy us in our voyage through the storms of this dangerous sea.

“You, says this holy orator, you that go floating amidst the waves of this world, if you desire to escape the tempest, turn not your eyes from this north star; if the winds of temptation arise, if you are ready to strike upon the rock of tribulation, look upon this star, and invoke *Mary*. If the surges of pride, ambition, detraction or envy beat upon you, look on this star, and call upon *Mary*. If the little barks of your souls are endangered through sensual vices, have recourse unto *Mary*.”

* *Serm. de Nat. Virg. Maria.*

"*Mary*.—In perils, anxieties and doubtful perplexities, think and call upon *Mary*; let her not be far from your mouth, nor absent from your heart; and to obtain the favour of her prayers, leave not the example of her conversation. For following her, you are not out of your way, praying to her you shall not be out of hope, thinking of her you shall not fail. If she hold you up you shall not fall, if she be your guide you shall not be weary, and if she be propitious to you, you shall arrive at the haven of eternal felicity." Thus the mellifluous doctor St. Bernard *.

And therefore the Church stiles her: *the tower of David*, viz. that mystical tower of *David*, on which a thousand shields hang, i.e. every kind of arms against all sorts of enemies, and all kinds of remedies against all kinds of diseases.—Well then may we apply to her these words, as the Church applies them, *in me is all hope*, viz. a secondary not a theological hope, of life and virtue, to be obtained by her glorious intercession.

Here, among other holy fathers and doctors of the Church, who in all ages have wrote panegyrics to her praise, I might quote the great angelic doctor and glory of the Church, that miracle of wisdom and ornament of human nature, St. Thomas of Aquin, who deservedly stands in the place of many. But what need of human testimony, when these truths have been so frequently announced to us, by the loudest language from Heaven, by so many undoubted and unquestionable miracles, glaring and glorious in the eyes of the whole world, to the great joy and glory of the faithful: which they and only they can boast of, who have always been distinguished under every law and dispensation, by the most signal interpositions of divine providence, in many wondrous events out of the ordinary established course of nature.—Powerful arguments of the truth, powerful to conviction, if it be not to eyes that see not, and to ears that hear not.

C H A P.

* *De Assumpt. Mar. Serm. 4. & Hom. 2. super missus est.*

C H A P. II.

Of the Origin of the holy ROSARY.

IN the beginning of the thirteenth age, near six hundred years ago, the pestiferous heresy of the *Albigensians* (so called from *Albige* now *Albi*) broke out in *France* in the territories of *Tholouse*, most notoriously derogatory to the name of *Mary*.—When Providence raised up a champion, to oppose those unnatural monsters, equal to so arduous and difficult a task: *viz.* that great and singular devotee of hers, noble by extraction, of the royal blood of the *Gusmans* of *Spain*, but nobler for the eminent sanctity of his life, his heroic virtues, and apostolic zeal of souls, the glorious renowned *St. Dominick*.

Who was no sooner apprized of their great indignities, insults and outrages committed against the Mother of God, but immediately a holy indignation was kindled in his breast, which determined him to leave his native country, to come and attack them in their own dominions; in order to vindicate the honour of his injured patroness.—Whilst he was thus employed, in extirpating the heresies and errors of those her infuriate enemies, the vehemence of his love and zeal, which abounded like the *Euphrates*, carried him to such a height, as even to beg of God, that he might be thought worthy to lay down his life in the cause, and extinguish so raging a plague and pestilence with his blood. And therefore, the better to accomplish his vows, he undauntedly frequented those very places, where he knew his most determined enemies lay in wait for him; who wondering at his intrepidity, asked him one day what he would have done, had he fallen into their hands.

“I should,” answered the catholic hero, out of a longing desire, and eagerest thirst after martyrdom, “have begged of you, that you would not have dis-

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"patched me quickly, but limb by limb, and by
 "degrees have hacked me into pieces; and then
 "that you would have laid the chopped off mem-
 "bers before my eyes to gaze upon, and lastly
 "having plucked them out, you would have left my
 "mangled body to welter in its gore."—O were not
 the ruffians, think ye, melted down before the flames
 of such love! could their hearts hold, when they
 heard such amazing expressions of his zeal? How-
 ever, Heaven accepted the will for the deed, and
 disposed of matters otherwise.

The Saint therefore, understanding the will of
 God, takes a new method; and to accomplish more
 effectually the great work he came about, retires for
 some time into solitude, and earnestly implores the
 assistance of his glorious Patroness.—And then, then
 it was she graciously revealed to him the devotion of
 the holy *Rosary*, as a most efficacious means, quick
 and mighty through God, to the casting down the
 strong holds of sin, of heresy and error: with this
 monition, "thou shalt admonish my people, that it
 "is most acceptable to my Son and me *."

And now, fully instructed by the queen of Hea-
 ven, in this new Heaven-found method of praying,
 and armed as it were anew with this heavenly wea-
 pon, he assumes fresh courage, appears again in pub-
 lic, and returns into the field of battle: *he cries aloud,*
and lifts up his voice like a trumpet, to shew the
people their transgressions, and the house of Jacob their
 sins: proclaiming every where the devotion of the
holy Rosary, and scattering as it were flames of fire
and lightning about him in every word he spoke;
inspired by the Holy Ghost †, and admonished by the
Virgin Mary ‡.

Miracles accompany the preaching of the *Rosary*,
 says *Leo X.*—*St. Dominick* preached it, and converted

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* *Malvenda in cron. ord. ad a. 1213. c. 9. see Alan, de*
Rupe, part. 2. c. 17.

† *Sixtus IV. Dum ineffabilia dat. Rom. 30. Jan. 1586.*

‡ *Benedictus XIII. lect. 1. 2. noct. off. SS. Rosarii.*

as it was proved in the process of his canonization, above an hundred thousand of the *Albigensian* heretics*: besides his thousands and ten thousands, which he rescued out of the jaws of hell, and raised out of a sea of mire. He drove out the unclean spirit, "destroyed the lust of the flesh, as with spiritual arrows," says *Gregory IX.* "he broke in pieces the stony hearts of the ungodly; he made heresy and error to shake and tremble, and the Church of the faithful to exult for joy †.

Insomuch, that in a short time, to transcribe the words of *St. Pius V.* ‡ "The faithful being set on fire, and enflamed with these meditations and prayers (of the holy *Rosary*) began to be changed into other men: the darkness of heresy began to vanish, and the light of the Catholic faith to shine out with greater brightness."—*Nay, Clement VII.* § tells us; that "the institution of the holy *Rosary* has been always salutary and profitable to the world, and our religion, and that out of the same many good things have sprung, and do daily spring; and that hereby, both ecclesiastical and lay-people, both men and women, have been heightened to such ardour of devotion, as not only to be honoured with diverse graces, but even illustrated with many miracles too."—And these are the avowed effects of it in general; this is the glorious origin of the holy *Rosary*, as it comes handed down to us by the perpetual and constant tradition of our order. And if among clouds of witnesses I quote a few, in attestation of the truth, I hope it may not be disagreeable to the reader.

John

* Our right reverend *F. Vincent Bandelli*, the xxxvith general of our order, in *Compendiosis Chronicis F. Prædicatorum*, and the reverend *F. Papebrach* of the S. of Jesuits in the *Life of our St. Catherine of Sienna*.

† *Fons sapientiæ*, 3. Julii. 1235.

‡ *Consueverunt*, 27. Sept. 1569.

§ *Et si temporarium*, 1534.

John de Monte, * a faithful disciple and companion of *St. Dominick*, (as *Michael ab insulis*, afterwards bishop, reports his words, from his master *Alan de Rupe* of blessed memory) tells us, that " *St. Dominick* published the confraternity of the holy *Rosary*, " that he converted many, and wrought many miracles by it." — *Thomas de Templo*, another contemporary author, who died about the year 1280, quoted by *Alan de Rupe*, † says, " That the *Psalter* of " *Mary* was in great esteem in *St. Dominick's* " time."

The learned *Cornelius de Snehis*, D. D. ‡ and vicar-general of all *Holland*, a singular promoter of this devotion in the fifteenth century, has these words: " We read (saith he) that *St. Dominick*, considering " the little advantages he gained over the *Albigensian* " hereticks by his preaching, and complaining thereof to the Virgin *Mary*, heard her say to him: Go " preach my *Psalter*, which consists, &c. and thou " shalt do much good among the people; which " as a faithful servant he did . . . reaping great " fruit," to a most amazing completion of her promises.

James Percin, a very learned author, of undoubted credit and integrity, in his description of our convent of *Tboloufe*, writes thus: " It is the firm and " well-grounded opinion of very many authors, that " when the city of *Muretum* lay in the utmost distress, and the Christian faith was in danger, *St. Dominick* promulgated the holy *Rosary* with new " fervour; which the Mother of God had revealed " to him, before they came to a battle with the *Albigensian* hereticks §. And this is the undoubted " belief

* *Quod lib. de fraternitate Rosarii*, l. 5. p. 47.

† *L. de dignitate Rosarii*, 1 par. c. 20.

‡ *Serm. 10. de Rosario*.

§ Of the miraculous victory then obtained by the *Rosary*, the famous Church-historian *Abraham Brovius* makes mention, and adds; that the count of *Monfort*, with eight hundred horse, and

" belief of the whole city of *Muretum* to this day.
 " And to convey an eternal memorial hereof to all
 " ages, the first chapel of the holy *Rosary* was
 " erected in *Muretum*, in the year 1213, in the
 " parish church of *St. James*; as we may yet read
 " in old letters above the entry of the chapel.—
 " Upon one side of the altar-piece *St. Dominick* is
 " painted with bended knees receiving the *Rosary*
 " from the Virgin *Mary* with one hand, and hold-
 " ing a crucifix penetrated with three darts in the
 " other.—On the other side of the picture is repre-
 " sented *Fulco* bishop of *Tholouse*, and behind him
 " *Simon* count of *Monfort* kneeling." And this is
 held with such certainty, says this author, that no
 one doubts it.

Philip Bonanni, of the *Society of Jesuits*, in his
 catalogue of the equestrian and military orders,
 printed at *Rome* in the year 1711, and dedicated to
 his holiness pope *Clement XI.* hath these following
 words: *—"After the Holy Virgin had given the
 " holy patriarch *St. Dominick* to understand, that it
 " would be very acceptable to her, if he should
 " publish to the faithful the *Angelical Salutation*
 " with the *Lord's Prayer* (the number whereof she
 " prescribed to him, called the *Rosary*) which he
 " also did; and that it might be received with
 " greater zeal, in the year 1209 he instituted an
 " ecclesiastical knighthood, under the title and pro-
 " tection of the Holy Virgin of the *Rosary*. These
 " knights † wore a white and black cross, with a
 " little image of our Lady and the child *Jesus* in the
 " middle, reaching out the *Rosary* . . . and were
 " obliged to say the *Rosary* for their Office."

To

and fewer foot, gained such a complete victory over the whole
 numerous army of the *Albigensians*, that the king of *Arragon*
 fell in the battle.

* *N. 74. Imag. 74. tit. eques S. Mariae Rosarii.*

† Otherwise called *Fratres de Militia Jesu Christi*. See
Bandelli de Castro, general of our order, in *Tract. de Initio*
& Fundatione Regule . . . Fratrum de Militia J. C.

To confirm this account yet farther, we have the gravest and most venerable authority of the *Roman* pontiffs to vouch for it: who never use to pronounce upon appearances of fact, but after a most diligent and careful examination of the truth, alike disdainful of error, scorning alike all imposture!—Some of which I shall mark out, and refer my reader to, who unanimously ascribe the holy *Rosary* to this original. *Sixtus IV.* in his bull *Pastoris aterni* 3 kal. Jan. 1478.—*Leo X. Pastoris aterni. Prid. Non. Octob. 1520.*—*Pius V. Consueverunt* 17 Sept. 1569.—*Gregory XIII. Monet apostolus* 1573. & *dudum siquidem* 1575.—*Sixtus V. Dum ineffabilia* * 1586.—And *Benedict XIII. 1 lect. 2 noct. off. divini Dom. 1 Octob.*

Nay, *Clement VIII. (Ordo Predicatorum 1601)* not only contents himself to say, that St. Dominick instituted the holy *Rosary*, but even points out the very time and place in which he first announced it, in the great metropolis of the Christian world: “Afterwards St. Dominick instituted and published the *Rosary*, in the same convent (of St. *Sixtus* in “*Rome*) in the year 1216.”

And this I hope may suffice at once to ascertain us of, and stamp upon our minds, the deepest impressions of veneration due to its Heavenly original. But he that will not be moved down by the power of such authority, let him remember, that a loud laugh or a disdainful smile is an easy censure, and equally the talent of every mocker; and beware, as St. *Paul* admonishes such, lest that come upon him which is spoken of in the prophet: *You despisers, behold, and wonder . . . for I work a work in your days,*

* Where he likewise tells us, that this devotion was not only confirmed and promoted, but honoured also with many graces and privileges by *Urban IV.* who was chosen pope but forty years after the death of St. Dominick, and by *John XXII.* who was exalted to St. *Peter's* chair an. 1316.

days, a work which you will not believe, if any one, nay many saints of men, relate it to you †.

And now it was about this time, when our blessed Lady distinguished her favourite *Benjamin, St. Dominick*, in so extraordinary a manner, that he began to lay the first foundation of the holy order of apostolic preachers; whose chief business it should be, as it has always been, to wage a holy war, like himself (conceived and brought forth in war), against heresy and error, to encounter the enemies of the Church, that would demolish the vineyard of the Lord, to co-operate with the Son of God in saving the world, and to promote the devotion of the faithful, by preaching, teaching, &c.

And Heaven seemed to countenance his design, and presage success: when his holiness pope *Honorius III.* who approved and confirmed the order, directed his letters, by inspiration as it were and prophecy, to *St. Dominick* and his brethren-preachers, after having altered the superscription several times. From which act of *Honorius* the order was ever after called, *Sacer Ordo Fratrum Predicatorum, The Holy Order of Brethren-Preachers*; and known by this expressive motto of their arms, *LAUDARE, BENEDICERE, & PRÆDICARE, to praise, to bless, and preach.*

The order being now confirmed and approved of by the Church, *St. Dominick* and his brethren-preachers, after having so successfully made their first essay among the inhabitants of *Tholouse*, and the adjacent places, apostle-like dispersed themselves over the face of the earth; that so their lives might more fully express their apostolic institution, deserving so honourable a name and motto.—And thus animated with a noble emulation of treading in the footsteps of their Divine Master, they went about continually doing good, and spending the whole course of their lives, like that of the sun, in enlivening and enlightening the world.—And not unmindful from whence their first endeavours were crowned with such surprising success,

success, they carefully carried along with them their heavenly charter, the devotion of the holy *Rosary*; under the fullest evidence of the Divine protection attending them wherever they went.

Whilst the founder was yet living, and his companions, who had experienced the irresistible charms, the mighty power and efficacy of this devotion, 'tis incredible with what zeal and fervour it was propagated, together with the piety which they themselves had derived from its influence; and with what eagerness it was embraced by the people; so universally, even to a demonstration of some powerful influence of universal authority reigning in it.

In their life-time they employed their utmost labours to improve and promote it, and at their deaths they bequeathed it to their children, and deposited it with them, as a most sacred legacy, infinitely more valuable than thousands of gold and silver: with whom it hath remained ever since, as the genuine offspring, and unalienable inheritance of the holy order of preachers.

C H A P. III.

Of the nature and excellence of this devotion.

THE devotion of the holy *Rosary*, (so called from the beautiful mixture of the most heavenly divine prayers, which, like so many sweetest flowers, seems as it were to resemble a crown or garland of roses)

* Sometimes it is called the *Chaplet of our blessed Lady*, sometimes (to express its various excellencies) the *Psalter of our Lady*, from the one hundred and fifty *Angelic Salutations* which it contains, in imitation and lieu of *David's Psalms*: with this advantage above them, that in it are plainly and clearly set forth all the wonderful mysteries, which in them were only obscurely decyphered and obumbrated.—And sometimes it is called the *Beads*, from those marks and notices which

roses) is a religious form of prayer, addressed to almighty God, the supreme object of all our worship, under the patronage and through the intercession principally of the ever-blessed and most glorious *Virgin Mary*: and therefore performed in a peculiar manner to her honour.

The Church in her canonical-office, and in the *Secret* of the *Mass*, upon the first *Sunday* of *October*, defines it thus: "The *Rosary* is a certain form of prayer, in which we divide one hundred and fifty *Angelic Salutations* (saying one *Lord's prayer* before every *ten* or *decad*) into fifteen *tens* or *decads* devoutly meditating upon so many mysteries of our redemption, which comprehend the life, and passion, and glory of Christ."—And she styles it *Sacratissimum Rosarium*, *The most holy Rosary*, and sometimes *the most holy Psalter* of our blessed *Lady*. Whence it plainly follows, that the *Rosary* is a mixed kind of devotion; as having not only a most sacred form of words to express itself in, but also the most moving and affecting mysteries to dwell upon in holy silence.

In the first place then it is mental or contemplative, whilst we endeavour to heat and warm our hearts into such a temper, and excite such holy affection in them, as are suitable to the mysteries before us: the mysteries of the holy *Rosary*, those inexhaustible overflowing fountains of piety; which that great light of the world and pillar of the Church, *St. Dominic*, chose out from among the more sublime and abstracted ones, as best adapted to all capacities and most divinely framed, to enlighten and warm an attentive soul with heavenly fire, to exalt and spiritualize our affections, to purify our hearts, to heighten

which have been invented for the more exact and regular performance of this devotion, to the honour of her, who is the *Mystical Rose*, as the Church styles her in the *Litanies*; every rose, but as it is writ of her in the book of *Wisdom*, *Plantatio Rosa in Jericho*, *The Rose of Jericho*; some of which as some relate, blow into an hundred and fifty leaves: a lively emblem of the holy *Rosary*.

our minds up to Heaven, and to keep a grateful remembrance of the great unspeakable goodness of God towards us, lively and active, continually circulating in our souls, like the blood in our bodies.—And so to have him always fixed upon our minds, fixed in our hearts, who for our sakes was fixed upon the cross.

He knew, that motives to goodness are like magnets, always having the strongest attraction when they are nearest. And that the invisible good things of the other world, whilst those of this are continually pressing so close upon our senses, must needs appear extremely dim and faint at such a distance, (which detracts from their real magnitude) and leave but little or no impression upon our minds, unless they be drawn nearer by the light of a lively faith, and made familiar to us by the force of thought and reflection. He knew, that every impression which is made upon our minds, as upon other things, must needs be in proportion to the force with which it is made, and the frequency with which it is repeated.

And therefore he would have us often think of our blessed Saviour, *Sæpe de Salvatore nostro cogitemus*, as he used to say, and suffer no day to pass over our heads without employing our thoughts upon those saving truths, which open out such ravishing scenes to our prospect. That so it might be as easy, under those melting views before us, as otherwise it would be difficult, to maintain a fervorous correspondence with God in prayer; that so the pomp and pageantry of this lower world might dwindle and die away into pitiable splendor, before the true and solid glories of the other; and that when the devil in secrecy shall tempt to sin, those thoughts of God, and his divine mysteries, which we have made familiar to us, might immediately recur, and open us out a way to escape the temptation, to break through and burst the snare.

O how blessed in itself, how blessed in its effects, would such a familiarity with God be! Hark how

the holy Scriptures invite us to it! *O all ye that pass by the way* (cries out the prophet *Jeremy* in the person of *Christ*) *attend and see if there be sorrow like my sorrow!*—With what passionate expressions the bridegroom calls upon his beloved spouse (every pious soul) to engage in this spiritual intercourse with him, as we find them dispersed throughout the whole book of *Canticles*! *Arise, make haste, my love, my dove.—Arise, my love, my beautiful one, and come: my dove, in the holes of the rock* (in the wounds of *Christ*) *in the hollow places of the wall.*

And again, with what incredible transport and raptures of soul she mutually aspires after him! See how all the breathings of her heart, like smoke of accepted sacrifice, fly directly towards him.—*Let him kiss me with the kiss of his mouth.—Draw me after thee.—We will run after thee in the odour of thy ointments.—A bundle of myrrh my beloved is to me.—I will seek him whom my soul loveth.—I adjure you, O daughters of Jerusalem, if you shall find my beloved, that you tell him I languish with love.*

With what joy and satisfaction of soul the royal *Psalmist* exercised himself in holy contemplation! *I am delighted in the way of thy testimonies.—I will be exercised in thy commandments, and I will consider thy ways.—I will not forget thy words.—With my whole heart in the morning I will meditate on thee.—My soul hath cleaved after thee.—Thirsted after thee.—O Lord I have sought after thy countenance.*

How strongly the holy apostles *St. Peter* and *St. Paul* inculcate this duty!—*To arm ourselves with the thoughts of what Christ hath suffered for us in the flesh.—To give earnest heed to the things which we have heard; that they may not be thrust out of our minds by the importunity of sensible things about us.—To consider the apostle and high-priest of our profession Jesus.—To be mindful of our Lord Jesus Christ.*

See with what reason and wisdom the never enough applauded catechism of the council of *Trent* admonishes

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admonishes the pastors of the Church, to exhort the faithful, and to excite their penitents to think often, to let no day pass without thinking and revolving in their minds something of the Passion of Christ.—And thus the holy *Rosary* exercises us in the first place, in order to draw strong and lasting draughts of its heavenly mysteries upon our minds, and to fill our souls, *as with the marrow and fatness* of devotion.

And then, when our hearts begin to burn within us, to blow up the holy fire, and fan as it were the flames of our devotion, it immediately breaks forth into vocal prayer.—*Our Father, who art in Heaven. Hail Mary.—Glory be to the Father.*—The shortest, noblest, and most accepted prayers and praises, we can possibly send up to Heaven.

The Lord's prayer, which was taught us, and consecrated by the sacred mouth of the Son of God, who best knew what was most pleasing to his heavenly Father, "comprehends in a few words," as St. *Austin* observes, § "in seven petitions, all sorts of prayer," every thing we ask of God, either for soul or body.—"If you run through and ransack all the words of holy prayers, you will find nothing but what is comprized in it." "A short epitome," as the ancient *Tertullian* calls it, * of the whole "Gospel." "And he that prays not (says St. *Cyprian* †) as Christ hath taught us," i. e. according to this heavenly method, in which we can never enough admire the divine wisdom, which shines through every part, and qualifies the profoundest mysteries with a most amazing facility, brevity and sweetness, "is not easily heard."

And as to the angelic salutation, another essential part of this devotion, what can be more pleasing to God, what can be more sweet and comfortable to fallen men, or be repeated with greater advantages to the

§ Tom. 10. Serm. 182. de Orat. Dom. & Ep. 121.

* L. de Orat. c. 1.

† Serm. 6. de Orat. Dom.

the soul? while we devoutly congratulate the happiness of our blessed Lady, and give her joy:—*Hail Mary full of grace, our Lord is with thee:* while we humbly adore the great God with the highest honour of praises, benedictions and thanksgivings, for the inestimable benefit of the incarnation, which was wrought in her, for our sakes.—*Blessed art thou among women, and blessed is the fruit of thy womb.*

“The Heavens laugh, says St. Bernard, the angels rejoice, the dismal abodes of hell tremble, and the devil flies away, as often as I devoutly say, *hail Mary*. Devotion must overflow, says our blessed *Alan de Rupe* * . . . and hearts be melted down with the love of God . . . as often as we say, *hail Mary*. It consists of a few words, continues he, but full of divine mysteries, full of efficacy. It is sweeter than honey, and more precious than gold . . . an overflowing fountain of all heavenly sweetness, to the pure lips of the frequent devout repeater.” And how indeed can we reflect upon such a miracle of love and condescension, as is here expressed; and not be rapt into extasies of joy and admiration? blessed Jesus, what hearts do we carry about with us, if we are not touched and affected with it!

To this divine form of praise, which St. John Chrysostom, and St. Basil placed next to the Lord's prayer in the liturgies †, the Church of Christ has added her petitions; *holy Mary Mother of God, pray for us, &c.* “Of whose most excellent merits with God, and most sincere good-will of helping us, none but impious and wicked men can doubt.” ‡ O let us therefore earnestly contend for the faith, and as we have heard from the beginning, walk in the same.

* In *Psalterio D. Virg.* c. 70.

† As Proclus bishop of Constantinople witnesses, who flourished in the beginning of the 5th age. See *Carthagena*, tom. 3. l. 16. *hom.* 1. p. 242. col. 1.

‡ Says the Catechism of the council of Trent, part. 4. n. 6.

Let us rejoice, as St. *John Damascen* invites us, * whose voice is the echo of all antiquity, and cry out with the angel *Gabriel*, singing without ceasing, *hail full of grace.*

Now if such be the excellence of every part, what pen shall describe the complicated beauties, the mysterious harmonious order, and connection of the whole goodly oecconomy. The sweetest incense, next to the holy sacrifice of the Mass, we can burn to God. And I think I may take upon myself to say, that there are few, but very few, with whom the devotion of the holy *Rosary*, so perfective of all piety, does not relish. It seems to have something of the nature of manna in it, with which the *Israelites* were fed from Heaven. For as manna, nauseous and light food to the evil, but full of sweetness to the heavenly minded, had the peculiar quality to contain the variety of every taste that was fancied in it; so the holy *Rosary* comprehends in itself the quintessence and variety of all prayers, of mental and vocal prayer, of petitioning, praising and thanksgiving.

Here we may cry out with the royal psalmist: *with my voice have I cried to our Lord . . . with my voice I have prayed;*— and with St. Paul: *I will pray in the spirit, I will pray also in the understanding.*— And how well pleased our heavenly Father is with such, we have the words of his own Son for it: *the Father also seeketh such to adore him. God is a spirit; and they that adore him, must adore in spirit and truth.*

Again, the *Rosary* is most divinely accommodated to every capacity. It is both easy and sublime, plain and full of mysteries. It is a sea full of shallows, where the lamb may wade, and full of depths for the elephant to swim. It is like a tree, says the archbishop *Rovenius*, in whose highest boughs the fowls of the air may make their nests, *i. e.* the most illuminated understandings may repose and lose themselves.

* *Serm. de dormit. B. Maria.*

selves in transports, and the less enlightened in its middle or lowest branches.

'Tis a present remedy in all adversities, a spiritual weapon, not like the sling of *David*, charged with little stones taken out of the torrent, but with angelic salutations brought from Heaven: ready at hand upon all occasions, at all times and in all places, at home and abroad, in the Church and on the road, by sea and by land, walking, standing, kneeling, or in any other decent posture of the body, so the mind be but lifted up to God, *who dwelleth in the Heavens*, and to the glorious Virgin *Mary*.

And thus methinks its own native beauty, its amazing universality, its ravishing sweetness, and most excellent contrivance, demonstrate and speak it to be the product of a more than human wisdom; the immediate product, as it is, of Heaven.

If our blessed Lord then has most seriously and solemnly declared to us: *if you ask the Father any thing in my name, * he will give it you*; how shall we not obtain what we ask, not only in his name, but in his own words, and in those which were inspired by the Holy Ghost; and that according to the divine order, and number they were delivered to us, by the virgin hands of his blessed Mother.

When he shall look through the clouds, and behold us upon our knees with hearts full of him, sending up our holy desires to the throne of grace, sometimes under the joyful, sometimes under the dolorous, and sometimes under the glorious views, which the mysteries of the *Rosary* open out to us: *Our Father*, &c. when he shall deign to look down from heaven and see us with pleasing eyes, devoutly employed in the highest imitation of his blessed abode,

joining
* And according to the other rules, which he himself has prescribed us: in faith believing, fervently, importunately, instantaneously, and without ceasing.—And again; *if you abide in me, as living branches engrafted into the vine, and my words abide in you, you shall ask whatever you will, and it shall be granted you.* S. John xv. 7.

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joining with them, and doing here what they are doing there, † congratulating his blessed mother, *hail Mary*, rejoicing in praise and benediction to God, *blessed is the fruit of thy womb*; and ascribing all glory to the all-glorious Trinity, *Glory be to the Father*, &c. as we do in the doxology of the Church, at the end of every decad. How, I say, shall we not obtain what we ask? when the vital breath of those sweetest accents, *the smoke of the incense of our prayers*, shall ascend up before God from the hands of Mary; when we shall pray to her, and she shall pray for us, and offer up our prayers to God, as St. John in a vision saw an angel do, upon the golden altar which is before the throne, for us.

Do our foes object to the precise number, and mixture of those prayers, and censure the holy practice of superstition? *These things have some thought, and have erred*, to use the words of the wise man, *for their malice hath blinded them*. But do not they know, to say nothing of the mysterious significations of the numbers, *that all things whatsoever our Lord would, he hath done in Heaven and Earth*, and that he has made all things in number, weight and measure.—Will they ask of God, why he created precisely nine choirs of angels, and divided them into three hierarchies? why one sun and seven planets, or why he adorned the firmament with so many stars precisely?—What folly to question at such a wild rate! It has so pleased Heaven, and is it ours to quarrel with the wisdom of its ordinances?

Do they object against the frequent repetitions in this devotion? they do, but against the unanimous

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voice

† Having harps and viols full of odours, which are the prayers of the saints, casting down their crowns before the throne. Day and night saying: holy, holy, holy Lord God Almighty. Glory and honour and benediction unto him, that sitteth upon the throne. Salvation to our God,—and to the Lamb.—Amen, benediction and glory and wisdom and thanksgiving, honour and power and strength to our God for ever and ever. Apoc. iv. 5, &c.

voice of all antiquity. * *Lactantius*, præceptor to *Crispus Cesar*, who flourished above 1400 years ago, long before the objectors were so much as known, or heard of in the world, writes expressly in vindication of such repetitions—*If it be very good to do it once, how much more to do it oftner Religious men have their name à Relegendo, that is, because they often handle with diligence, revolve, repeat and read again those things which appertain to the worship of God.*—What do not *Palladius*, *Socrates*, *Sozomen*, &c. write of certain determined numbers of prayers, which the antient christian saints exactly performed every day? We read of some who used little stones to determine the number.

Besides, I am really at a loss to think, whether repetition and importunity, or the duty of prayer itself is more pressed upon us. The holy *David* in the 135th *Psal.* repeats no less than 27 times the very same words; *because his mercy is for ever*; and in another these words, no less than 10 times: *praise the Lord, praise him.*—Nay repetition is the exercise of the blessed in Heaven, as the evangelic prophet, and the beloved evangelist heard them crying out, day and night without ceasing; *holy, holy, holy.* The blind-man in the Gospel reiterated the same words, *Jesus Son of David have mercy upon me.*—And did not our divine Master himself when he seemed to pray with the greatest fervour, *pray the third time, saying the same words?*—And will they after this object to the repetitions of the *Rosary*?

Do they except against ten *hail Marys* for one *our Father*? They do, imagining it derogatory to the dignity of the prayer of our Lord, and his divine person.—What specious trifling! Does the Church say more *Psalms* of *David* than *our Fathers*, and the doxology oftner in the canonical office? she does, and no body I ever heard or read of objected to it. Why then will they cavil here?—Sure they do not reflect,

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that as the Son is the author of *our Father*, so the Holy Ghost is the author of the *hail Mary*†; and that God is equally honoured in both, there in petitioning, here in praising and thanksgiving.

'Tis urged, that we honour the Mother more than we do the Son. O ignorance! O falsehood!—why? because we say ten *hail Marys* for one *our Father*. Sure the objector never read the *hail Mary*, or he never had objected this. For as often as we congratulate and bless the Mother, do we not praise and bless the Son too? *blessed art thou among women, and blessed is the fruit of thy womb Jesus*.

And is it not upon the Son's account, whom we honour infinitely more than the Mother, that we honour her, as often as we celebrate the joyful memory of this amazing mystery of his incarnation: from whence such stupendous favours, all heavenly blessings flow down upon us. Can we then repeat the memory of so great a mercy too often? or can we do it without speaking of *Mary*? Is it possible then we should grudge to say ten *hail Marys*, for one *our Father*? O unnatural degeneracy! ungrateful, unkind that we are! if we will not thus bless and praise the Lord, with his blessed Mother, in return to such unheard of overtures of mercy and kindness to us!

But such cavils as these are only the effects of ignorance, and will upon the balance be found lighter than vanity.—They cannot weigh against the authority of the Church, nor affect any thing but weaknesses and mere infirmity.

C H A P.

* As appears from the solemn Embassy delivered by the Archangel *Gabriel*, from the Court of Heaven, to the Virgin Mother, in these words: Luke i. 28. *Hail, Mary, full of Grace: our Lord is with thee, blessed art thou among women*. St. Elizabeth, inspired also by the Holy Ghost, saluted the Mother of God in the following words: Luke i. 42. *Blessed art thou among women, and blessed is the fruit of thy womb*. The latter part of the prayer was added by the Church, guided by the Holy Ghost; *Jesus: holy Mary, Mother of God, pray for us sinners, now and in the hour of our death. Amen*.

C H A P. IV.

Of the Confraternity of the holy ROSARY.

THOUGH we are all members of the same mystical body of Christ, *who hath made us worthy to partake of the lot of the saints in light*, one society of men, one communion, one house, one fold, one flock under one supreme pastor, and consequently partakers with one another, of all the common prayers, fastings and other works of piety, in the great communion of saints; according to that of the 118th Psalm, *I am partaker of all them that seek thee, and keep thy commandments.* Which St. Ambrose explains thus: "As we say, that the member is a partaker of the whole body" (and the body of the good offices of every member) "so is he that is a partner with them that fear God."

Yet in particular devotions, and acts of supererogation, which we are not in bounden duty obliged to, there both may be, and really is a stricter communication and alliance, more particular fellowships and societies, under the universal conduct and economy of the Church: among those who aspire after more eminent degrees of a holy life, who desire to live more to the glory of God, and the improvement of their souls, in a regular course of devotion.

For as in temporal kingdoms under the same universal government, we see erected particular academies of the learned, societies of merchants, sodalities of mechanics, &c. to the great improvement of arts and sciences: so in like manner under the same general communion of the Church, we find devout persons husbanding the time, which others throw away upon the idle impertinences of life, flowing into particular societies, enrolling themselves like soldiers under one banner, and obliging themselves to certain rules, wisely adapted to the nature

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of the institution: to their like proficiency in the great art of a holy life, in the science of the saints, and the way of virtue.

And indeed, what can be imagined more conducive to the obtaining this end, than such a coalition in holy friendships, than mutual prayer and intercession for one another? Was it not by this means, that the primitive Christians extinguished in themselves every ill-natured passion of hatred, spite and envy; and supported their mutual love for one another, even to the astonishment of the heathen world, far beyond every thing that had ever been praised or admired in human friendship?

And therefore our holy father St. *Dominick*, that great admirer of St. *Paul's* precept,—*love fraternity*, or brotherhood, would bring those holy acquaintances again into fashion, restore fraternity to its primitive splendor, and make us become again the wonder of the world: as he effectually did, wherever he planted this heavenly vineyard.

He knew moreover, that it could not be but a great encouragement in the pursuit of virtue, to have companions,—companions eminent for piety: through whose prayers and merits, such pardons and blessings are granted, as would not be obtained by men of less piety and perfection.—*He is a prophet*, says Almighty God, speaking to *Abimelech* concerning *Abraham*, *he shall pray for thee*.—And again, *My servant Job shall pray for you, for him will I accept*.—And do not we know, that great, very great without doubt is the power of example, of such edifying examples as we communicate with here in every good work. Example we know carries as it were enchantments along with it, and can make of us what kind of men it pleases.—To be a coward among heroes is a thing almost impossible: their very conversation inspires us with courage, and makes us ashamed of degenerate behaviour.—To join in league, and to go hand in hand with them,
breaks

breaks the difficulty, and removes every imagined lion out of the way.

And these are the reasons, why this devout chaplain of our blessed Lady not only introduced the devotion of the holy *Rosary*, but also judged it expedient to erect a confraternity * of the same: both to preserve it for the future, and to render it more efficacious in itself, by the united force and concurrence of many: in imitation of the ancient friendships of Christians, uniting and cementing their hearts by a mutual communication of prayers, and thanksgivings to God for one another. *You also assisting us by your prayers for us †.*

For, if, says our Blessed Saviour, *two of you shall agree together on earth, about any one thing you shall ask, it shall be granted you of my Father, who is in Heaven. For where two or three are gathered together in my name, there am I in the midst of them ‡.* And indeed if the joint agreement of two or three be of such force, to render our petitions effectual, what shall we say when hundreds, thousands, nay almost an infinity of people throughout all the regions under Heaven, jointly subscribe to maintain a holy correspondence by mutual prayers for one another; and for this purpose to send up their requests to Heaven,—in the heavenly devotion of the holy *Rosary*.

* Of which we meet with very early mention in the bull of *Alexander IV. Splendor paterne glorie, dat. Anagui 10. Kal. Feb. 1259.* but 38 years after the death of St. Dominick, directed to his beloved sons the rectors and brethren of the confraternity of the holy Virgin Mary in Placentia.—In which he praises the salutary institution—desires it should be continually promoted more and more, and grants indulgences to those who shall hear high mass, and the word of God once a month with reverence, in the Church of the Dominicans; in memory of the holy Virgin.—D. Peter Maria Campius Canon of Placentia has the bull at large, in his Church History, writing upon the year 1259.

† 2 Cor. i. 11.

‡ Mat. xviii. 19, 20.

The number will undoubtedly add very much, in order to obtain the desired effect. The more numerous the petitioners are, the greater force, proportionably speaking, will the address carry with it.—*The prayers of many, says St. Thomas of Aquin, are more easily heard* *.—*And if the continual prayer of one just man availeth much, as St. James tells us, what will not the prayers of many bear away. God by a voice from Heaven could not announce it more efficaciously, than he has done, by shewing us how willingly he hears, how wonderfully he delivers, and how bountifully he rewards those that seek him, in the confraternity of the holy Rosary.*

If we ask of *Gregory XIII.* when the formidable fleet of the *Turks* was beaten at *Lepanto*, he will tell us: upon the first *Sunday of October*, when the confraternity of the holy *Rosary* were pouring out their earnest prayers to God for their overthrow †.—If we ask of *Clement XI.* by what means the wonderful victory was obtained in *Hungary*, by the imperial army of *Charles VI.* he will tell us: that this is to be ascribed to the triumphs of the confraternity of the holy *Rosary*; when they were making their solemn supplications through the city of *Rome*, and with great devotion were sending up their prayers to God for that distressed army ‡.

If we ask when the city of *Rochelle*, so impregnable from its fortifications, and continual succours poured in by a neighbouring nation, was carried by *Lewis XIII.* king of *France*, we are told ||: in the year 1628, when the queen dowager his mother, and the reigning queen, with a great concourse of the court and people, glorified God with one mouth, and

* 2. 2. q. 83. art. 7. ad 3.

† In his bull *Monet Apostolus*, dat. Rom. 1 Apr. 1573.

‡ *Cum aliis*, dat. Rom. 3. Octob. 1716.

|| By our Right Reverend *F. Nicholas Rodolphus*, General of our Order, in his circular letter dated Feb. 2, 1631. and *Année Dominicaine Pref. Apol. §. 12.*

and *praised his name in choir* : his grace the archbishop of *Paris* explaining the mysteries, and raising the devotion of the holy *Rosary* : who was followed by our religious, and all the people there present every day, till the joyful news was brought, that the town was taken.

In a word, not to swell into whole volumes, the society of the holy *Rosary*, has always been distinguished with the most shining instances of the divine favour, and adorned with as many miracles as the firmament is with stars ; as rich in graces, as the land of *Hevilath* in veins of gold ; and now swoln to such an immense grandeur and increase, as to sway the whole Church of Christ to the practice of it.—And what wonder, if that which was so planted and watered by Heaven should have so plentiful an increase, from the immediate blessings of God upon it.

'Tis incredible, cries out *Rovenius* archbishop of *Philippi*, “ what a multitude of people have inscribed themselves in the confraternity of the *Rosary* ; “ emperors, kings and princes, noble and ignoble, “ great and little, young and old, ecclesiastics and “ seculars, men and women *.”—To support the truth of this assertion, though it has credit enough from its author, I shall instance in a few of the highest rank, both in Church and State.—The intelligent reader will make an estimate of the rest, from the mighty influence of such examples.

Of Popes, who have led the way before us, and whose names illustrate the matriculation of the holy *Rosary* in our convent of *St. Mary super Minervam*, some are, *St. Pius V. Urban VIII. Clement IX. Innocent XI.*—Of *Innocent XI.* I have read, that he would not leave the world without the general absolution of the holy *Rosary*, from the hands of our order.

Of

Of cardinals, archbishops and bishops some are, *Francis de Clermont*, cardinal and archbishop of *Auch*, who desired to be made a member of it, as he tells us, in the bull which he published to the glory of the holy *Rosary*, dated the 9th of *April* 1514.

John Elector Archbishop of *Treves*, who not only enrolled himself, but also published a bull: *noverint devotiones vestra*, dat. 17. *Mart.* 1495. in which he earnestly exhorts and animates his people, "to embrace, and exercise themselves in this devotion, "with so much the more zeal, by how much the "more they see, and experience themselves to be "rewarded, by an overflowing abundance of heavenly graces."

Herneſt Duke of *Saxony* and Primate of *Germany*, *Herman* Land-grave of *Hassel* and Archbishop of *Cologne*, *Albert* Marquis of *Brandenburgh* and Archbishop of *Munich*, *Jerom* Bishop of *Brandenburgh*, *Philip* Count of *Hinnenburgh* and Bishop of *Bamberg*, *Tilo de Trotto* Bishop of *Marsburch*, *John* of *Schoneburch* Bishop of *Neuvemburch*, &c. whose names we find registered in our convent of *Cologne*.

Here may be reckoned up the Bishops of *Boulogne*, of *Latoure*, of *Clermont*, of *Puy*, of *Ries*, of *Lions*, of *Amiens*, of *Augouleme*, of *Rennes*, of *Marseilles*, of *Baieux*, of *Eureux*, of *Senlis*, of *Langres*: *Damarets* Bishop of *Chartres*, *Benign Bossuet** Bishop of *Meaux*, *Felix Vialar* Bishop of *Chalon*, &c. in our *Rosary-books* of *France*.

James Boone Archbishop of *Mechlin*, *Jaspar Ne-mius*, *Lewis de Berlaymont*, and *Francis vander Burg* Archbishop of *Cambray*, *Ambrose Capello* Bishop of *Antwerp*, *Martin Praet* Bishop of *Ypres*, *Ladislauſ* Bishop of *St. Omers*, &c. in the books of the respective cities.

Alexander,

* Who tells us that he entered his name the same day with the Duke of *Burgundy*, in our convent of *St. James's* at *Paris*, viz. on the 10th of *August*, 1612. *l'Année Dominicane*, Pref. Apol. § VII. p. 55. & § X. p. 65.

Alexander, Bishop of *Forli*, and Nuncio throughout all *Germany*, speaks thus of himself: "We, moved by a particular devotion to the holy Virgin and her confraternity, desired to be inscribed in the same †;" as also did *St. Francis de Sales* Bishop of *Geneva*, as we read in his life.

Of crowned heads we have eminent instances in his imperial Majesty *Frederick III.* who wrote his name with his own hand, in the matriculation-book of the holy *Rosary*, in our convent of *Cologne* upon the feast of the Nativity of our Lady 1475, of which fact *Alexander* Bishop of *Forli* was an eye-witness, as he declares in his above-mentioned bulls: and in,

Charles II. of *Spain*, and *Marianna* his mother, who not only inscribed themselves, but also humbly petitioned his holiness pope *Clement X.* to honour the day of inscription with a plenary indulgence, which he did in compliance with their devotion*.

And thus, to mention no more, for the detail were endless, both clergy and laity, from the scepter to the spade, from the highest to the lowest condition of people, have always thought it their greatest honour to enrol themselves among the devout children and clients of our blessed Lady, in her own confraternity, in her own favourite devotion of the holy *Rosary*.—More favoured by her *Rosary*, one of the most divine exercises the heart of man can be engaged in, more honoured in being devoted to her, in being reckoned among her children, than in wearing crowns and swaying scepters.

O can we then stand pausing and deliberating, under the influence of such glorious examples! and refuse to embark ourselves in her service, and that with such company!—"when an exercise of so great piety (they are the words of that purpled prince

† *Non defuit*, 9. *Mart.* 1475. *Et si gloriosos*, 10. *Mart.* 1476.

* *Thesauros cælestium donorum*, 16. *Feb.* 1671.

prince of the Church, *St. Charles Borromeus*) "is
 " proposed to us, with an occasion of obtaining so
 " many heavenly treasures. — Wherefore I exhort
 " you all not to delay, but to give in your names,
 " as soon as possible, into the confraternity of the
 " *Rosary*, animated by the example of so many no-
 " ble, pious and learned men . . . to the honour of
 " God, and his most holy Mother, and the joy of
 " the Catholic Church." — Thus that holy Archbishop
 of *Milan* *.

*Remember your Prelates who have spoken to you
 the word of God, and considering well the end of their
 conversation, imitate their faith †, their lives and
 devotion to God, and his blessed Mother of the
 Rosary.*

C H A P. V.

*Of the Sentiments of the Learned, of Saints, and
 great Spiritualists, upon the Subject of the holy
 ROSARY.*

TIS a wise saying, worthy the wisdom of *Solo-
 mon*: *Let another praise thee, and not thine
 own mouth.* — Others therefore shall only speak here,
 whilst those of my order shall be silent. — How many,
 how great! — Hear then the testimony of the uni-
 versity of *Sorbonne*: "We bear witness in truth,
 " that the greatest part of *France* was purged from
 " the pestilential plague of heretics, by the *Rosary*
 " of *St. Dominick* †."

The university of *Salamanca* applauds and cries it
 up in these words: "The *Rosary* of the order of
 preachers has established the kingdom of *Spain* in
 " the Catholic faith ||." — The university of *Bononia*
 exalts

* See the following chap. p. 262.

† *Gravina*.

† *Heb. viii. 7.*

|| *Salmanticenses*.

exalts it thus: "God has delivered us from dearth,
" from pestilence and war, by *Mary* of the *Rosary*:
" wherefore we accept her for our patroness ¶."

The learned *Navarre*, that great doctor and interpreter of laws, writes of it thus: "The holy patriarch St. *Dominick* learned this method of praying
" by the inspiration of the holy Virgin, and Mother
" of God, *Mary*. And by this form of prayer,
" which can never enough be praised, many pastors,
" learned and unlearned, have attained to a taste of
" divine and heavenly things *.

P. Suarez, one of the greatest lights of the Society of *Jesuits*, extols it in these words: "This manner
" of praying is very pious and holy, and best suited
" to obtain all the effects of prayer: . . . of this no
" Catholic can doubt." And he adds: "That it
" has been confirmed by many prodigies, miracles,
" and revelations †."

The reverend and learned *Laurence Beyerlinck*, Canon and Archdeacon of the episcopal Church of *Antwerp*, gives this eulogium of it: "It is a
" most laudable custom among Catholics to say the
" *Rosary* every day. The holy Virgin *Mary* has
" also manifested, by many signs and miracles, how
" acceptable this pious devotion is to her ‡."

John de Lansheim Canon of *Cologne*, who is believed to have been present at that famous dispute ||, after which both the devotion and confraternity of the *Rosary* was so highly honoured, confirmed and
approved

¶ *Litera universitatis.*

* *Miscel. 1. de Psal. seu Rosario, p. 469. & 470.*

† *Tom. 2. de Relig. l. 3. de orat. vocal.* In his digression upon the *Rosary*.

‡ *Tom. 2. p. 228. col. 1.*

|| Upon the subject of the *Rosary*; which some, out of what motive God knows, thought it theirs to disclaim: when our learned *Michael ab insulis*, D. D. in the university of *Cologne*, and first regent of our study, presided, about the feast of the Nativity of our blessed Lady ann. 1475. *P. Andrew Coppenstein de ortu progressu & statu Rosarii, tom. 1. l. 3. c. 3.*

approved of, by the whole university of *Cologn*, speaks thus to its praise: "No more devout manner of praying, or that tends more to the salvation of men, can possibly be instituted. It cannot be dispraised, either by the learned or unlearned, &c *."

Gregory Lopes, of the *Society of Jesuits*, that zealous apostle of *Mexico*, advised thus: "They who propose a proficiency in a spiritual life, let them devoutly say the holy *Rosary* †."

P. John le Jeune, Priest of the Oratory, that learned, apostolic, zealous preacher, held in the highest veneration all over *France*, in his *Præface to young Preachers*, tells them: "I have found (says he) that the number of sins very much decrease in those places, where the confraternity of the holy *Rosary* is instituted; and therefore preach often of the indulgences, of the participation of prayers and good works, which are found in this confraternity; and set forth also how the holy Virgin helps and assists all those, who exercise themselves in this devotion, both in life and death."

Another great Apostle of *France*, *P. Honoré le Canchs*, experiencing the same wonderful efficacy of this devotion, always said the *Rosary* with his auditors, before he announced to them the word of God.

Urban VII. hearing of the prodigious fruits with which the *Rosary* was blessed in the kingdom of *Naples*, by the zealous preaching of that second *St. Paul*, *Timothy Ricci* of our order, sent for him to *Rome*, in order to animate the people to this devotion, and draw down from Heaven the same blessings upon them †.

St.

* *Coppenstein* above quoted.

† *Francis Lofa* in his Life.

† *L'Année Dominicaine*, tom. 1. de l'O'Éob. Pref. Apol.

St. *Francis de Sales*, in his Introduction to a Devout Life †, exhorts his readers to the devotion of the holy *Rosary*, and delivers his sentiments in these conceived terms: "The *Beads* are a MOST PROFITABLE manner of praying, if they be used as they ought; and to that end, provide yourselves some of those little treatises, which teach the way of repeating them."

In what honour and veneration St. *Philip Neri* had the *Rosary*, and what a great confidence he placed in the intercession of the Virgin *Mary*, sufficiently appears, from this one instance of his using it (which he always carried about his neck) to drive away from one of his penitents a violent inward pressure and anxiety of heart ‡.—Urban VIII. in the bull of his canonization §, declares, that many miracles were wrought by the *Rosary*, which this Saint had used in his life-time:—of five the learned hagiographer *Papebroch* bears testimony.

The ecclesiastical congregation of *Liege*, in their Manual of the *Sodality of the Annunciation of Mary*, make an honourable mention of it, and distinguish it with this character: "The noblest confraternity of the holy *Rosary*, first instituted by St. *Dominick* in the territory of *Tholouse*, excels other confraternities in dignity, and in fruit surpasses them."

The noble sentiments St. *Charles Borromeus* conceived of it, sufficiently appear from that pastoral letter which he directed to his beloved clergy and people, the 25th of *March*, 1584.—These few extracts may give my reader some idea of them: "We have concluded (says he) by virtue of apostol-

† Par. 2. c. 1. n. 7.

‡ *Joseph de Cressin* in *Schol. Spir. S. Philippi Neri*.

§ Which solemn acts of the Church, prescinding from the particular direction of the Holy Ghost, deserve the highest credit from the nicest scrutiny, and severest examination of the truth of facts, above all the acts of any court of judicature upon earth.

“ lic authority given us by *Gregory XIII.* to institute
 “ the confraternity of the holy *Rosary* in our episco-
 “ pal Church; which consists wholly in exercises of
 “ piety, and the most acceptable devotions to God
 “ . . . First instituted by the holy father St. *Domi-*
 “ *nick*, to the honour of the most holy Virgin *Mary*,
 “ approved and confirmed by Popes, and favoured
 “ with many indulgences and privileges . . . It con-
 “ tains great mysteries or significations; for the
 “ number of one hundred and fifty *Angelic Saluta-*
 “ *tions* agrees with the number of *David's Psalms* :
 “ and as to its division into three parts, the five
 “ *Our Fathers* remind us of the five wounds of
 “ Christ; the ten *Hail Marys* of every *Decad* shew
 “ forth the ten commandments; lastly, the fifty
 “ *Hail Marys* signify the year of solemn jubilee *,
 “ whereby, in the scripture, is decyphered to us the
 “ forgiveness of sins. Consequently, they who pray
 “ to Christ, and honour his Mother by this number
 “ of prayers . . . may obtain full remission of all their
 “ sins, and grace . . . to keep the divine command-
 “ ments . . . Moreover, it is very piously ordained,
 “ that the whole *Rosary* should be concluded in the
 “ contemplation of fifteen mysteries, &c.”

Again, the same holy prelate commands, *first*,
 “ particular care to be taken, that the Christian
 “ soldiers (the war being now broke out against the
 “ *Turks*) devoutly come and exercise themselves every
 “ day in the *Rosary* of the Virgin *Mary* †. *Secondly*,
 “ That the Virgins of the congregation of St. *Ursula*
 “ shall say a whole *Rosary* every week †. *Thirdly*,
 “ That the students of the seminary shall hear *Mass*
 “ and

* In which the *Jews* rested from their labours, and kept a perpetual festivity, to typify also the jubilee of endless pleasures, in the heavenly *Jerusalem*.

† *AE. par. 1. Conc. Provinc. 6. de Disciplina Christian. Mil. p. 258.*

† *Tom. 2. aE. par. 5. Instit. Doctr. Christian. c. 5. p. 831.*

“and say the *Rosary* every day*.” What noble sentiments of devotion filled the breast of this holy prelate towards the queen of the holy *Rosary*!

And not much inferior were those of the great illustrious prelate *Philip Rovenius*, archbishop of *Philippi*, and vicar-general of the *United Provinces*; an example of great humility, in knowledge most eminent; as we read in his life; an impenetrable wall for the house of *Israel*, and an exile for the faith; who was never found alone in his chamber without a pair of beads in his hands, kneeling before a crucifix or walking, except when he wrote or studied. The reader, I hope, will thank me for transcribing some of his own words from his treatise of the *Rosary*.

“The name (says he) seems to come from hence, that as we, of many different odoriferous flowers, or roses plucked out of some sweet garden, make a crown or garland to honour or adorn some person withal, so in like manner devout souls gather out of the sweetest garden of the holy Scriptures, certain prayers and principal mysteries of the life of Christ, and dispose them like so many beautiful flowers in a certain number, in the form of a crown or garland, to be offered up to the Lord our God and his Mother; for without doubt these flowers send forth a sweet and agreeable odour before God and the holy Virgin *Mary*.”

“It was taught and recommended to *St. Dominick* by the holy Mother of God upon the day of her annunciation when he was employed in extirpating the heresies of the *Albigensians* . . . By this devotion such a reformation followed, that immediately many alms were given, many Churches and hospitals built. Holiness of life grew more conspicuous, the honour of the Church, the contempt of the world, justice, concord, honesty and other

* *Tom. 2. aB. part. 5. Instit. Seminar. part. 3. c. 2. p. 875.*

" other virtues increased among Catholics. The
 " labourers went not to their work before they had
 " said their *Rosary*. Nay many, both men and women
 " having forgot it, rose up out of their beds in the
 " night to satisfy their devotion. If any had omit-
 " ted the *Psalter* he looked upon that day as lost.
 " If any man was devout, he was said to be of the
 " confraternity of the *Rosary*. Of gamesters, drunk-
 " ards, &c. it was commonly said, those men say
 " not their *Rosary*.

" By the *Rosary* innumerable miracles were
 " wrought; great sinners were converted; rigorous
 " penance, and devotion to *Jesus* and *Mary* so in-
 " creased, that angels seemed to converse upon
 " earth.

" By the *Rosary* heresies were extirpated, and the
 " faith much strengthened; insomuch that many
 " were ready to die for it. In vain had the preach-
 " ers laboured against the foulness of sin and heresy,
 " unless the hearts of men had been first disposed
 " by prayer to feel the virtue of the medicine, and
 " grace obtained particularly by the *Rosary*, to see
 " their blindness.

" How advantageous it is to say the *Rosary*, we
 " may observe from hence; because there is nothing
 " more acceptable to the Holy Trinity, nothing more
 " delightful to the angels and saints of God, and
 " nothing so powerful against sin, against the temp-
 " tations of the devil, or of the flesh, as a continual
 " meditation upon the mysteries of *Jesus* and *Mary*.

" It may well be called the book of life, in which
 " both the learned and unlearned may read without
 " letters . . . the whole life of *Jesus* and *Mary*;
 " may meditate, and make daily proficiency, accord-
 " ing to the proportion of their endeavours, in copy-
 " ing after their virtues." Thus the archbishop of
 Philippi.

Here I might bring down the renowned abbot
Blosius, with many other venerable authorities; but
 I take the sentiments of one mitred head more, and

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I conclude

I conclude this chapter, viz. those of the experienced Bishop of *Heliopoli*, superior of all the apostolic missions in the kingdoms of *Asia*, *Siam*, *Camboy*, *Cochin*, *China*, and all the adjacent countries, as he delivered them with his own mouth to the Rev. Father *Martin Harnay*, * D. D. and one of the strict faculty in the university of *Lovain*, in the year 1677, in these words: *That he and his co-adjutors had studied divers means to bring the inhabitants of these countries from heathenism to Christianity, but had found none more conducive to that end than the devotion of the holy Rosary.*

Read the history of our missions in the *Indies*; read the history † of our province in the *Philippine Islands*, sacred to the holy *Rosary*; read and wonder how it triumphed over idolatry, how powerfully it prevailed upon the heathens to embrace the faith of Christ, and abandon their wicked lives.

We are told likewise in the same history ‡, that this was the means our religious so successfully made use of, as others have done after their example, when they came into the kingdom of *Japan*, in order to move the *Barbarians* to hearken to their doctrine, and prepare their minds for the receiving the faith of Christ.—And what fruits did they not reap?—But I hasten to another chapter §.

C H A P.

* Thus in his Oration to the University of *Lovain*, in a public act of license, the 21st of *October*, 1679.

† Part 1. l. 1. c. 21.

‡ Part 1. l. 2. c. 6.

§ The panegyrics of the *Rosary* are not confined to remote times or distant countries: we have at home, and in our own days, Prelates and authors, celebrated for their piety and erudition, who have highly extolled and strenuously recommended this form of prayer to the faithful: witness, Rev. *Alban Butler* in the xth tom. of his *Lives of Saints*, p. 24, *Dublin*. edit. 1780. Also, the Rt. Rev. Dr. *Hay*, (now living) in his excellent work, just published, intitled, *The Pious Christian instructed*, &c. particularly in p. 142. *Dublin* edit. by *Wogan* 1788.

C H A P. VI.

Of some other eminent Devotees of the holy ROSARY.

AS it may be acknowledged, I believe, that our holy Father St. *Dominick* left, to his religious followers, his holy spirit of a fervent and sparkling devotion to *Jesus* and *Mary*, of the holy *Rosary*, I shall but instance two or three of all that goodly number of saints, who have been the glory of the Church, and the ornament of his order.

St. *Pius V.* said the *Rosary* every day, with all imaginable devotion, even while he sat under the cares of the universal Church in St. *Peter's* chair *.

St. *Lewis Bertrand* did not only cultivate this devotion in his own person, but converted even thousands and thousands of the *Indians* by it.—By the touch of his *Rosary* he raised to life the daughter of an *Indian* woman, which afterwards he gave to a person of quality of the city of *Valencia*, with these words: “See that you keep it carefully, for by it, “as by his instrument, God has healed the sick and “raised the dead.”—And this was brought with such evidence in the process of his canonization under *Clement X.* as to be received in the Bull of his canonization †.

St. *Ignatius*, founder of the Society of *Jesuits*, gave an hour every day to the improvement of his soul in the devotion of the holy *Rosary* ‡.—And his children, worthy of so glorious a parent, have rules prescribed them in their constitutions, to teach the mysteries of the holy *Rosary* . . . to say it. And in their instructions of the sodality they exhort all, to

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be

* *Gabuti* and *Papebrochius* in his life.

† *l'Année Dominicaine* Pref. Apol. §. 9. and in his life.

‡ *Anton. Viera* Serm. 29. de S. *Rosario*.

be much affected to the universal devotion of the Rosary.

St. Francis de Borgia said the Rosary every day, under a most attentive contemplation of its mysteries *.

St. Francis de Sales, when the tempter had insinuated into his soul the blackest suggestions to despair, made a vow to God and his blessed Mother, as we read in his life †, to say the Rosary every day, as he did, and the temptation immediately ceased.

The seraphic virgin St. Teresa tells us, in the description of her life, that she sought solitude . . . to pray particularly the holy Rosary, to which her mother was much devoted.—And again, *I took my Rosary to pour forth vocal prayer.*

St. Felix of the order of Capucines, and St. Peter de Alcantara never omitted it one day :—which St. Peter valued at so high a rate, as to dedicate the first convent of his reformation in honour to our blessed Lady of the Rosary ‡.

The blessed Cecilia de Palentia built fifteen chapels of stations, upon a mountain on which she lived answerable to the number of the mysteries of the holy Rosary.—To live there without doubt as Angels do upon love, and peace, and joy in the Holy Ghost, and to spend whole days as many have done, upon the heavenly fare of Angels, in the contemplation of those heavenly mysteries §.

St. Paschal Baylon of the holy order of St. Francis had the Rosary always in his hands.—It was his meat and drink, and all his delight to speak of it,—and by it restored sight to a young man, that had lost the apple of his eye ¶.

The blessed Cecilia of Ferrara, of our order, was found after her death with her hands full of fragrant roses.

* Heribertus Rosweydas in his life.

† Part 1. c. 5.

‡ P. Marchese, l. 3. c. 15.

§ Papebrochius, tom. 1. apr. p. 646.

¶ Papebrochius in his life.

roses.—Thus Heaven would signify, how accepted her devotion was, who in her life-time had the *Rosary* continually in her hands, its prayers in her mouth, and its mysteries in her heart *.

The pious Princess *Cynthia Gonzaga* experienced such a wonderful sweetness in the devotion of the holy *Rosary*, and such mighty affections of reverence and love to God, and the glorious Virgin *Mary*, that her soul was dissolved and melted down as it were, whilst sweetest tears flowed in great abundance from her eyes.—And therefore she said it constantly every day, as she herself declared, *with such attention to the mysteries, as if they had been present before her eyes* †.

Among the many visible heads of the Church, who have so highly applauded this devotion, encouraged and rewarded our acceptance of it by the most endearing invitations, may deservedly be reckoned *Sixtus V.* ‡ and those whom he reckons up, admirers of the holy *Rosary*: *Urban IV.* *John XXII.* *Sixtus IV.* *Innocent VIII.* *Alexander VI.* *Julius II.* *Leo X.* *Pius IV.* *Pius V.* and *Gregory XIII.* who published eight different diplomas to the promotion and propagation of it.

Innocent XI. after a strict research of the sacred college of cardinals, in his epitome of the graces and indulgences of the holy *Rosary*, bids us *hold for certain, that they come confirmed to us by divers Popes, viz. by Leo X. Clement VII. Julius III. Pius V. Sixtus V. and Paul V.*

Clement XI. out of his peculiar attachment to the devotion of the holy *Rosary*, extended its feast first instituted by his holiness Pope *Gregory XIII.* to the whole Church of God, now confirmed and ratified by *Benedict XIII.* and *Benedict XIV.*—That all the nations of the earth might bless the Lord, and be transported

* *Marchese in Diario Mariano.*

† *Bollandus in her life.*

‡ *Dum ineffabilia, dat. Rom. 30. Jan. 1536.*

transported into extasies of joy and thankfulness for all his signal mercies obtained by it.—What marks of honour and esteem, what distinguished glory to the holy *Rosary*!

But besides so many oracles of the See of *Rome*, by which the vicegerents of Jesus Christ have demonstrated their devotion to our Lady of the holy *Rosary*, what care have their excellencies the Pope's Nuncios, their eminences the Cardinals, the right reverend Archbishops and Bishops taken, and what zeal have they not shewn, to interest and influence the world in favour of its merits!

His excellence *Alexander*, Bishop of *Forli* and Nuncio, published two bulls;—his eminence Cardinal *Raymond*, of the title of St. *Mary Nova*, and Nuncio throughout all *Germany*, one;—his eminence Cardinal *Giles*, of the title of St. *Matthew*, and Nuncio in *Spain* and *Portugal*, one;—and *John à Toledo*, of the title of St. *Sixtus*, one: and all to the praise and propagation of the *Rosary*.

Francis vander Burg, Archbishop of *Cambray*, considering the wonderful fruits of this devotion, and willing to follow the footsteps of his predecessors, as he himself expresses it, commanded by a particular brief, that the holy *Rosary* should be preached up throughout his whole diocese*.

Felix Vialar Bishop of *Challon*, and the celebrated *Benignus Bossuet* Bishop of *Meaux*, erected by the leave which they obtained, and the authority of our order, the confraternity of the holy *Rosary* in the parish-churches of their respective bishoprics; and commanded the curates to promote it with all zeal and diligence†.

Alan de Salminiac, Bishop of *Cahors*, so renowned throughout all *France* for the wonderful sanctity of his life, never suffered a day to pass over his head without

* *P. Nicholas Faton* dans son *Paradis terrestre du Rosaire*, dedicated to *Theodorus de Brias* Archbishop of the same see.

† *L'Année Dominicaine*, tom. 1. de l'OÛob. Pref. Apol.

without saying the *Rosary*:—eminent for the like piety was *Claude Grenier* (anteceffor of *St. Francis de Sales* in the bishoprick of *Geneva*) who wore the *Rosary* publicly about his neck, even when he went to *Tonon* to reclaim the heretics.—Thus in their lives.

William Piati, Bishop of *Tarsus*, Vicar-general of the Archbishop of *Tholouse*, in a synod held in the year 1545, by command of the Archbishop, published this ordinance: “ * Pastors, it is commanded “ you, to admonish, and teach the people, to give “ honour and reverence to the blessed Virgin *Mary* “ . . . And to this end, we command and admonish “ every one, men as well as women, to carry and “ read a book given out for their use, called the “ *Rosary* . . . For among all other sorts of worship “ this is the most acceptable to God and his Mother; “ as we find by miracles, which the Holy Virgin “ confers upon those, who honour her with this “ worship.”

Charles V. eminent for his great devotion and true knowledge of God, placed so much piety in the holy exercise of the *Rosary*, that no day passed over his head, but what saw him thus employed upon his knees before an image of our Lady †:—And that too before he would engage himself in any worldly business: *After I have said the Rosary of the Mother of God, I shall give audience to military affairs.*

Philip IV. King of *Spain* wrote to the Bishops of *Italy* to this effect: “ The particular devotion which “ I have to the most Holy Virgin, moves me to “ declare the same . . . and to wish it great and flourishing in all my kingdoms . . . To this end I have “ judged it expedient . . . to charge you, that you “ order the *Rosary* to be said publicly and with a “ loud

* *P. la Fon. tom. 1. mens. Octob. in Ep. Apol. §. 8. p. 68.*

† *Spondanus* Bishop of *Narbonne*, in his Church-history, ad a. 1543.

" loud voice, in all places and Churches . . . of this
 " confraternity. And that the pastor, or some other
 " priest or religious, shall at the same time, to pro-
 " mote the devotion of the holy *Rosary*, set forth
 " the indulgences, and miracles which have been
 " wrought through the intercession of the Holy
 " Virgin *Mary* . . . and that above all, he dili-
 " gently admonish the people to say it, after this
 " manner, &c." Out of *Madrid* the 19th of *Fe-*
bruary, 1643.

The KING.

By command of my Lord the King,

Antonio Aloso Rodarte.

In another letter of the 1st of *February*, 1647, to the Dean and whole Chapter of the city of *Lima* in the kingdom of *Peru*, he commands an anniversary solemn festival to be celebrated in the Church of the *Holy Order of Preachers*, upon the second *Sunday of October*, in thanksgiving to God and his blessed Mother, for many victories obtained in that kingdom through her intercession, and by the devotion of the holy *Rosary* *.

Other *Philips* and *Ferdinands* of *Spain*, *Blanca's* and *Lewis's* of *France*, *Alexanders* of *Scotland*, *Casimirs* of *Poland*, *Alphonfus's* of *Portugal*, and other crowned heads of other kingdoms, singular devotees of the holy *Rosary*, and favourers of its preachers, would lengthen out the royal list beyond the bounds of my intended brevity.

St. Frances de Sales, in his funeral-sermon the 27th of *April*, 1602, upon the death of Prince *Philip Emanuel* of *Lorraine*, Duke of *Mercœur*, &c. told his audience, *That the Prince said the Rosary of five decads every day, all his life long.*

The Duke of *Lorraine*, after the siege of *Vienna*, seized with a violent fit of sickness, and seeing death approaching,

* *L'Année Dominicaine*, t. 1. de l'*Octob.* Pref. *Apol.* p. 102.

paproaching, desired, by his confessor *, that the *Rosary* should be said for him, during the whole time of his agony.

The noble Knights of *Malta* (formerly called of *Jerusalem*) to express their veneration to this devotion, would have their arms encircled with the *Rosary*,—and that the grand master, and all the other principal officers (when they appear in their solemn robes) should carry its mysteries, fastened by a golden string to their knightly mantle.

Here you may see all the inhabitants of the island, animated by their example, noble and ignoble, men and women, with their beads, either about their necks, or in their hands, or at their girdles.—Here you may behold them every morning loudly performing this devotion before the first Mass, and upon *Sundays* and holy-days, both morning and evening, in our parish-church of *Valetta*.—Nor is there a Church in the whole island, either within or without the cities, in which the *Rosary* is not said choir-wise.

Here I shall say nothing of the wonderful devotion of all the chief cities and villages of *Spain*, *Portugal*, &c.—I shall only mention some of *Italy*, viz. *Bononia*, *Fano*, *Osimo*, *Perugia*, the republic of *Lucca*, &c. who have chosen *Mary* of the *Rosary* for their Lady and Patroness.—Of the royal city of *Naples* I shall only say, that upon the first *Sunday* of *October* you may hear the *Rosary* resounding from the corners of the streets.—Of the archducal city of *Florence* I shall only tell you, that among the other articles of their anniversary prayers of forty days, 'tis ordained that the *Rosary* be said choir-wise, in all the cross-ways of the city.

Here I shall pass over in silence the papal city, the Mistress-Church of Christianity, and only conclude with the words of the sacred college of Cardinals to his Holiness Pope *Pius V.* when the *Turks* breathed nothing but fire and flame against Christen-

* Thus he in the life of this Prince.

dom: *We will go to the Holy Virgin Mary super Minervam, and make our vows to say the holy Rosary for victory* *.—All joy to our most blessed Lady of the *Rosary*, from the glory of such admirers, persons of such eminence and dignity!—what solid glory!

C H A P. VII.

Of the Triumphs and Victories of the holy ROSARY.

AMONG the many wonderful things which have ennobled this devotion, I shall only instance in a few, which come recommended to us, either by the greatest authority upon earth, I mean the authority of the holy Catholic Church; or of such as must be allowed of most distinguished judgment, undoubted credit and veracity.

The trophies that were raised, and the spoils that were borne away in triumph, even to the extirpation of the *Albigensian* heresy, which over-ran so great a part of *France*, we may be able to form some notion of, from the singular power, and the wonderful success, which the Church ascribes to the preaching of the holy *Rosary*, in the fourth lesson of the canonical office upon *Rosary-Sunday*.

Hence, in the fifth lesson, she likewise refers that glorious victory obtained over the *Turks* in the sea-fight at *Lepanto* in the year 1571, under the pontificate of pope *Pius V.* when the formidable fleet and armament of the *Ottoman* empire, so vastly superior in number and strength to the naval forces of the confederate Christian princes, threatened to swallow up the Christian world.—So vastly superior, I say, that there was no hope of victory, but from the interposition

* *Fontanella de Bello Navali, & Reverendissimus Nicolaus Rodolphus totius ordinis F. F. Præd. Generalis in sua Epist. encyclica, dat. Feb. 2. 1631.*

terposition of the Almighty Being, who at his pleasure bringeth the counsel of the heathen to nothing.

In this calamity the Church of Christ set herself to cry mightily, to the most High and mighty one, that inhabiteth eternity, especially through the powerful intercession of the victorious queen of the holy Rosary: the comfort of the afflicted, as she is prayed to in her Litanies, and the help of Christians.—And on the 7th of October, being Sunday, the two fleets met; and towards evening engaged each other, at the very time the confraternity of the Rosary were at their beads.—And Heaven heard their vows through her intercession, and delivered them out of the depth of their distress; for scarce had they finished their devotions, but the Christian fleet gave the common enemy a fatal overthrow At once a most amazing and unexceptionable instance in favour of the holy Rosary!

For though the engagement, as I said, happened at Lepanto, yet in Rome, so far distant, the victory was revealed to his holiness pope Pius V. the very moment it was obtained; which he immediately declared to his domestics, in a rapture of joy and transport, ascribing it to the devotion of the holy Rosary. Nay, the truth was so evident and universally acknowledged, that the Venetians cried out in extasies: Not our sea-admirals, not our might, not our arms, but Mary of the Rosary has given us the victory. Nay, even the Grand Sultan himself was wont to say upon this occasion, that he dreaded more the prayers of Pius V. than all the arms of all Christendom.

Now when the city heard the joyful news confirmed by the ordinary way of posts and couriers, 'tis easy to imagine what *Te Deums*, what repeated acclamations of thanksgivings to God then filled the air, and what echoes of joy and praise resounded to the triumphant queen of the holy Rosary. What their expressions of gratitude, and what the excesses of their transports were, for so miraculous a delivery, so heightened by the greatness of the calamity.

mity they were delivered from, we may in some measure conceive, from what they did, as the *Israelites* had done before them upon a like occasion, * when a public day of rejoicing, and thanksgiving to God and *Mary* of the holy *Rosary*, was instituted and ordained by the Church †, to be yearly kept with great solemnity upon the first *Sunday* of *October*, in memory of the miracle and mercy of that blessed day: more to be attributed to the spiritual weapons of the faithful devout squadrons of the holy *Rosary*, than the glittering arms of the Christian soldiers, never more gloriously stained with blood than on that day.—*A great sign*, emphatically great, appeared in *Heaven* that day, a woman clothed with the sun, and the moon under her feet.

To this the Church subjoins, in the sixth lesson, another miraculous instance, much of the same nature, but of far later date, even within the compass of our own memory.—You cannot but remember, what a terror and consternation all *Europe* was in, when in the year 1716 the Imperial army, under the conduct of prince *Eugene* of *Savoy*, lay as it were besieged between the city of *Belgrade*, that strong bulwark of the *Ottoman* empire, defended with a garrison of twenty thousand, and a far superior army of above two hundred thousand *Turks*; and when *Corfu* was beleaguered by an army of forty thousand of the same common enemies of the Christian name.

You cannot but remember likewise, how our holy Mother the Church, while the Christian army, or rather the fate of Christendom lay thus at stake, shut up between two fires without possibility of retiring, betook herself to her usual weapons; and especially

* When, as we read in the book of *Judith*, the synagogue decreed a day of thanksgiving to be recorded among the other *Hebrew* holidays, in memory of that signal victory obtained over the *Assyrian* army by her means.

† *Gregorius XIII. ad perpetuam rei memoriam, dat. Rom. apud S. Petrum sub annulo piscatoris, 1 Apr. 1573.*

pecially not unmindful by what means the glorious victory of *Lepanto* was obtained, to those of the holy *Rosary*. When *Clement XI.* in this public calamity sent his confessor, our right reverend Father *G. Sellery*, master of the sacred palace, to the general of our order, to appoint a solemn procession of the holy *Rosary*: which was accordingly made through the city of *Rome*, and accompanied with the clergy, nobility, &c. with lighted torches in their hands, to the number of above forty thousand, all unanimously joining in the devotion of the holy *Rosary*.

Which was likewise incessantly carried on by command of his holiness in our Church of *St. Mary super Minervam*. And through the great mercy of God, it proved no less efficacious in favour of the Christian army now by land in *Hungary*, than it had formerly done in the sea-fight at *Lepanto* in the *Morea*;—efficacious even to the drawing down from Heaven a thick mist, unusual in those parts, and not known for many years before:—thick even to a visible demonstration of the hand of God shining in it. The Christians providentially laid hold of this occasion, as the only means of safety; and marching out to surprise the enemy, Heaven (which sent the mist to conceal their approach) conducted them directly into their camp; where they made such a havock and slaughter, that as many as could escape abandoned it, and left it to the plunder of the Christians.

Now after his holiness had understood by the count of *Gallas*, the Imperial minister at the court of *Rome*, that the *Turks* were beaten, and *Belgrade* taken, and some time afterwards news being brought that the island of *Corfu* was abandoned, he acquainted our general by cardinal *Caraccioli* archbishop of *Capua*, that he would keep his chapel in our Church of *St. Mary* the Sunday following: where cardinal *Dada* bishop of *Albano* sung high Mass, and his holiness intoned *Te Deum*, in thanksgiving to God for the victories obtained by the interposition of our Lady of the *Rosary*.

And

And as a farther demonstration of his sentiments, he sent one of the five standards taken from the *Turks*, which he had received from his Imperial majesty, by his sacristan the right reverend *Nicholas Olivieri* bishop of *Targa*, to our general, which he delivered with these words: "His holiness commanded me to deliver this standard . . . into your hands, to be hung up as an eternal monument by the altar of our Patroness . . . For his holiness judges, that this hostile spoil can no where be better placed . . . than in this Church, where the faithful have so fervently implored her assistance in the devotion of the holy *Rosary*."

Yet all this was not enough. A decree was published, in which he ascribes this glorious victory, obtained over an innumerable army of the *Turks*, about the same time that the confraternity of the *Rosary* were performing their solemn supplications throughout the city of *Rome*; as also the delivery of the island of *Corfu*, from a siege that was formed against it, to the triumphs of the holy *Rosary*.

And therefore to eternize the memory of so signal a blessing, and to convey a most grateful acknowledgment of it to the latest posterity, he extended the feast of the holy *Rosary* to the universal Church, to be celebrated by all without restriction, according to the rite of a double major; * which was ratified and confirmed by his holiness pope *Benedict XIII.* of glorious memory; as we read in the office of the Church, with this pious exhortation: "Let us therefore daily venerate the most holy Mother of God, with this most acceptable service, that she who being implored by the prayers of the *Rosary*, has so often given us victory over our enemies upon earth, may likewise grant us to overcome those of hell."

And

* *Cum aliis d. t. Rom. 3 Octob. 1716.* commanding likewise the proper office and mass to be inserted in the *Roman* breviary and missal.

And thus it is the singular glory of the holy *Rosary*, to be honoured with the solemnity of a festival, with a proper Mass and office, to be celebrated throughout whole Christian world, with all joy and thankfulness to God, for so many marvellous victories atchieved by it.—What honour!

Another authentic instance in this kind. The right reverend Father *Nicholas Rodolphus*, master-general of the whole order of *St. Dominick*, in his circular letter directed to the whole body, in the year 1631, tells us, that he had received letters from our congregation in the *East-Indies*, with this account; and my Catholic reader, I doubt not, will rest secure of the truth under the authority of such a witness.—In abridgment it stands thus:

Great numbers of the heathens being converted to the Catholic faith, by the apostolic labours of fifteen of our religious, who were sent by the reverend Father *Lewis de Spiritu Sancto*, to an island above *Malacca*, the emperor (whom they call *Monotapa*) was so incensed against them, that he resolved to send an army of an hundred thousand men to smother them all in their own blood.

The *Gentile* converts hearing the dismal news, address themselves to the above-mentioned Father *Lewis*, desiring him to come to their assistance without delay. Upon which, he immediately hastens to their relief, with as many Christians as he could assemble together from the adjacent places; and earnestly exhorts them to fight for the faith, like faithful soldiers of Jesus Christ, and not to turn their backs in the day of battle; but to put their whole trust and confidence in God, and in the intercession of his blessed Mother, the glorious queen of the holy *Rosary*.

And after having ordered the mysteries to be painted on their colours and standards, they march out, thus armed with the shield of faith, to meet and give battle to the enemy, whom they entirely routed; insomuch that after their return from victory,

tory, like another *Abraham* from his triumphs over the kings, they erected a magnificent Church in honour to our blessed Lady of the *Rosary*, to perpetuate the memory of her mighty protection, and the signal mercy of that happy day.

But what followed was still more surprizing.—Eight months afterwards, the new emperor and empress, with many princes of the kingdom, were converted to the faith; and the emperor's nephew sent to our Fathers of *Goa*, where he was baptised with great solemnity.

Heretofore, sometimes the elements of nature fought against the enemies of God's people; sometimes *they fell wounded by one another*, sometimes an angel appeared in *white cloathing, with armour of gold*; but here the queen of angels fights for her children.

A third instance, when the city of *Vienna* was besieged by an army of above three hundred thousand *Turks*, in the year 1683, a certain holy religious woman of the convent of St. *Mary of St. Severin* in *Rome*, *Maria Candida Colomba Fachinetti*, wrote, as some living witnesses I believe can testify *, to his holiness pope *Innocent XI.* the 19th of *July*, 1683, and gave him to understand, that God, *who is wonderful in counsel*, and his blessed Mother, commanded a thousand *Rosaries* to be said in the Church of our blessed Lady of *Victory*, according as it was revealed to her from Heaven, and the Christians should triumph over the *Turks*.—Which in obedience to the will of God, after the strictest examination, he immediately ordered to be performed, commanding likewise the *Rosary* to be said for the same intention in all the other Churches of *Rome*:—and Heaven, as it was promised, crowned it with victory, and the
siege

* Of which, among many, the very R. F. *Martin Harnay*, D. D. of the *Strict Faculty* in the university of *Louvain*, in his *Latin* oration on the 21st of *Oct.* 1697, bears ample testimony.

siege was raised by the great *Sobieski* king of *Poland*, who likewise, out of his deepest veneration to the holy *Rosary*, ordered it be said throughout his whole army, before he fell upon the enemy; as his eminence cardinal *d'Etré* bishop of *Bauvais*, then nuncio at the *Polish* court, notified to his holiness:—who in memory of so extraordinary a mercy,* extended the feast of the holy name of *Mary*, which is so frequently called upon in this devotion (that of victory or the holy *Rosary* being taken up before), to the whole Church.

May we not then justly glory in the queen of the holy *Rosary*, who has so often controuled the ambition, and repulsed the proud assaults of our enemies, in their highest confidence of glory?—May not believers satisfy themselves, that, what the Almighty did in favour of *Jerusalem* for *David's* sake, he now did for the blessed Virgin's sake, in regard to the imperial city of *Vienna*? He (the king of the *Assyrians*) *shall not enter in this city, that I may save it for mine own sake, and for David's sake my servant.*

C H A P. VIII.

Of some other Fruits of the holy ROSARY.

IT has pleased Heaven not only to distinguish this devotion in so very extraordinary a manner, by so many miraculous victories obtained by it, but also by numerous other blessings, many signal protections, and particular interpositions of divine Providence.

Alexander bishop of *Forli** declares to the world what he had the fullest conviction of, viz. “That the holy Virgin and Mother of God commanded “ by

* *Non desuit benigna, dat. Colon. 10 Mart. 1479.* confirmed and approved by *Sixtus V.* and *Leo X.*

“ by revelation, now lastly made to persons * worthy
 “ of credit, and confirmed by evident miracles, that
 “ the ancient devotion and confraternity of the
 “ holy *Rosary*, of the same Holy Virgin, formerly
 “ instituted by St. *Dominick*, should be renewed in
 “ the convent of the *Brethren Preachers in Cologne*.”
i. e. When God in his anger had visited the city with
 heavy wars, and by this devotion they were averted,
 as *Leo X.* avows.

“ I have found,” says *Alan de Rupe* †, who for
 his singular piety was in such eminent favour with
 God and his blessed Mother, “ I have found, says
 “ he, some countries parched up with drought, and
 “ the *Rosary* has brought a blessing . . . and great
 “ tempests in the air changed into fine weather . . .
 “ I have seen those whom the plague had condemn-
 “ ed, rescued out of the jaws of death by the salu-
 “ tary antidote of the holy *Rosary*.”

Thus in the year 1630 the city of *Bononia* was
 delivered from a raging pestilence, as soon as the
 citizens took their flight to the holy *Rosary*.—I shall
 give my reader a few particulars, which come attested
 from a circular letter of the supreme prelate of our
 order, our right Rev. F. master-general *Rodolphus*,
 dated the 2d of *February*, 1631, in which he makes
 this mercy known to all his religious.

“ When

* To our blessed *Alan de Rupe*, and *James Springer* prior
 of our convent in the same city; and to whom she appeared in
 distant places about the same time, signifying how acceptable it
 would be to Heaven, and how advantageous to the Christian
 world, to have the devotion of the holy *Rosary*, which was now
 grown cool, revived and flow again.—Who immediately, thus
 encouraged by the queen of Heaven, and assisted by their fel-
 low-preachers of the same order, like true sons of St. *Dominick*,
 raised up their venerable voices, and giving the world to under-
 stand their commission, which Heaven confirmed by miracles,
 soon restored it to its former height of glory.—And thus the
 glorious Virgin *Mary*, what she first communicated to her fa-
 vourite St. *Dominick*, was pleased to recommend a second time
 to his children—never to be forgotten by us.

† *De fructibus Rosarii*, cit. à *Fossæo*, p. 179 & 184.

"When the plague raged in *Bononia*, the city made a vow . . . to come every year to the Church of *St. Dominick*, to have high Mass sung in honour to the holy Virgin of the *Rosary*, and to cloath and endow some young women . . . and they happily obtained their desires." In the same letter he also tells us: "That a certain young man, who being smitten with the plague and carried to the hospital of *St. Lazarus*, was all on a sudden so miraculously healed, by having recourse to the holy Virgin of the *Rosary*, that he immediately arose, and went to the Church of *St. Dominick*, to give thanks to God and the Virgin *Mary*."

He relates the same of one *Victoria*, the daughter of *Peter Mascarelli*, and several others. And adds: "That 'tis almost impossible to describe the solemnity, with which the city of *Bononia* celebrated the feast of the holy *Rosary* . . . Processions were kept every day, Masses sung, and many rich offerings made. And from that time the city of *Bononia* has chosen *Mary* of the *Rosary* for their Patroness."—And these are some of the blessed fruits of the holy *Rosary*.

Of all the numerous or rather numberless * graces and favours which have been conferred upon particular persons, I shall content myself with one, and but one fresh and authentic instance, which may stand in the place of thousands, faithfully extracted from the *Italian* copy printed at *Rome* by command of his eminence cardinal *Paulucci*, vicar of his holiness pope *Benedict XIII.* 1725, and it sounds thus.

A native of the village of *Lungro*, in the bishopric of *Cassano*, *Dominick di Benedetto* by name, misled and deluded by false promises to destruction, took upon himself, though innocent, a murderous fact committed by another upon the person of one *Dominick*

* The fruits, which have been derived from this so wholesome an institution, the Church, in her office upon the first Sunday of *October*, professes innumerable.

nick Frascino : and therefore being legally condemned to death, by virtue of his own confession, in the month of *March* 1725, was brought out of the prison of the city of *Bisignano*, into a chamber, where, according to the custom of the kingdom of *Naples*, malefactors are to be assisted by the Church, the better to prepare them for a happy death, three days before their execution.

Here *D. Michael Zito*, vicar-general of *Bisignano*, and *D. Leonard Lolago* his confessor convene the poor wretch, zealously exhorting him to provide against the terrors of the Lord, to do penance, and be reclaimed. But he was deaf to every argument, and only answered, *I must die innocent*.

In the mean time came a religious of the holy order of preachers, the reverend Father *Dominick Caruso*, D. D. who setting before his eyes an image of our crucified Saviour, cried out with a loud and moving voice, and asked him if he was a Christian, and believed the Catholic faith.—He answered, Yes; but then, says he in a distracted chase, does Christ condemn or defend the innocent? Christ is righteous, answered the religious divine, and defends innocence.—Seeing I am innocent then, says he, of the fact which is laid upon me, Christ must protect me, and make my innocence appear; for I am unjustly condemned to die. If you are innocent, replied the religious, moved by a strong impulse from Heaven, Christ will defend you.—But then it is necessary, in the first place to make yourself a friend of Christ, by a sacramental confession of your sins, with a true sorrow and contrition of heart, in order to obtain the forgiveness of them, and to reconcile yourself to the divine favour.

Yet this was not enough to break the obstinate; and therefore he bethinks himself of some other expedient to bring this stiff-necked sinner to penance; and observing a *Rosary* about his neck, asked him if he was devoted to our Lady of the *Rosary*.—He told him that he said it every day, and was actually saying it

it whilst the judge pronounced the sentence of death upon him.—Be of good courage then, answered the religious, the holy Virgin will pray her Son to manifest your innocence to the world before you die.

Here spoke the condemned innocent, and desired that the promise made him might be fulfilled.—Well, says the religious, but let us first say the *Rosary* together, that the most holy Virgin may inspire you what to do. He accepted the condition, and scarce had they finished the devotion, but he began to be awakened into a true sense of his duty, and said he would confess, as he actually did with all the marks of a truly sincere and sorrowful penitent.—Afterwards, turning to the religious, he admonished him of his promise, which he again confirmed to him, viz. that the most holy Virgin of the *Rosary* would make his innocence appear before he died; as he afterwards declared in judgment to have done: *I acknowledge, said he, my too great presumption in this manner of speaking, but feeling myself inwardly moved, as I believe, by the holy Virgin, I gave him this assurance, viz. that she would never forsake him.*

Now the day of execution, the 15th of *March*, being come, he shews some reluctance to move; but the religious setting forth the wonderful protection, with which the Virgin *Mary* always favours those that are devoutly affected to her, he rises up with great courage and goes to the place of execution; where the hangman going to take off the *Rosary* from about his neck, he cried out with a strong voice, and told him he would not permit it. Then, after confession, ascending the ladder, full of confidence in the patronage of the Virgin *Mary*, he expressed himself in this manner, whilst the rope was fastening to the gallows: *People of this city of Bisignano, I die innocent of the fact which is laid upon me . . . will you know the reasons?*—But here the hangman interrupted him, and turning him off the ladder, jumped thrice upon his shoulders with all the violence he could, and cracked his neck, whilst his mate below pulled

pulled him by the feet, the more quickly to dispatch him out of misery.

And now after all these efforts, the executioner, as he declared afterwards upon juridical examination, judged him dead, as he must necessarily have been, had not *Mary* of the *Rosary* interposed, and by her intercession controuled the laws of nature. When, behold! as multitudes of people beheld at noon-day, both the greater (which was very thick) and the lesser rope were snapt asunder just as if they had been cut with the sharpest knife, though new, as the minister of justice declared upon oath, and bought for that purpose, before he was led out of prison.

The ropes thus suddenly breaking, to the great surprise and astonishment of all the spectators, he fell down upon the ground—dead, even from the height of the fall, as all that stood by imagined, which was enough to strike the breath out of his body. But the religious Father *Dominick Caruso* and *D. Lolago*, conscious of all that had passed, casting attentive eyes upon him, and observing him yet alive, called out to have the rope cut that twitched his neck. Which was no sooner done, but he arose from the ground, stupified indeed, but otherwise entirely unhurt, in spite of all the arts of death that had been tried upon him, the skin only being a little ruffled about his neck.—Whilst the people wondering, cried out: *O miracle, miracle, of the Holy Virgin of the Rosary!* Nay, the very ministers of justice, and soldiers that guarded him, amazed at so miraculous an interposition of divine Providence, were so far from laying hands upon him, that on the contrary they conducted him with multitudes of people to the next adjacent Church, not ceasing to cry out: *Miracle of the most Holy Virgin of the Rosary!*—Where now returning to himself, he gave her glory, saying: *Most Holy Virgin, I thank you.*

But her protection, which had preserved him from feeling the least pain, as he afterwards declared upon oath,

oath, ceased not here. For having left the place of immunity, he was taken again, and cast into prison, bound hand and foot a second time; the secular power resolving, cost what it would, to execute the sentence of death upon him. Yet he, poor unhappy, happy man, continued lightsome and cheerful, with his beads in his hands, confident, as he said, *that the most Holy Virgin of the Rosary would never suffer him to die by the rope.*

And O what a sudden and surprising change! But three hours afterwards, the supreme magistrate of the city, considering the wonderful things that had happened, and retiring into his oratory (as he did for several hours every day) to pray to God to enlighten him in the affair, his prayers being ended, felt himself inwardly moved, by a powerful inspiration from above, to set at large his innocent prisoner; which he actually did, and not only sent him a supper that evening, but regaled him many days afterwards in honour to the most holy Virgin *Mary of the Rosary*, who thus stretches out her helping hand to those who commit themselves to her protection.—Well then might *St. Bernard* say: *In perilous anxieties and doubtful perplexities think and call upon Mary: let her not be far from your mouth, nor absent from your heart . . . she being your protectress fear not.*

This account being brought to *Rome*, though by such hands and such irresistible evidence, that nobody doubted the truth of the fact, yet that it might be received with greater reverence and authority, his eminence the cardinal-vicar would have it juridically approved by the ordinary of the place, the right reverend Father in God *Solazzi* bishop of *Bisignano*, according to the power given him by a decree of the holy council of *Trent*: *De invocatione & veneratione Sanctorum*.—Who therefore instituted a solemn process in his episcopal court of council; in which all things being diligently examined, and weighed in the scales of the sanctuary, he ascribed this wonderful

ful delivery to the invocation of the most holy Virgin *Mary*, and pronounced it with the unanimous voices of three of the most learned divines of the city of *Rome*, truly miraculous. Which afterwards his eminence cardinal *Paulucci* commanded to be printed in the press of the apostolic chamber, and published upon the following feast of the holy *Rosary*.

Imprimatur & publicetur.

F. Card. Vic.

Imprimatur

Fr. Gregorius Selleri, Ord. Prad.

S. Pal. Apost. Magister.

N. A. Canonicus Cuggio Sec.

In Roma M DCC XXV.

In typographia Rev. Camera Apostolica.

Cum licentia superiorum.

C H A P. IX.

Of the Indulgences and Privileges of the holy ROSARY.

WERE indulgences, as our enemies calumniate, and slanderously report them, *pardons granted by the pope for sins to come, or leave obtained by money to commit them*, every true Catholic breast would rise against, and loath the foulness of such practices, which we abominate and reject with the utmost abhorrence.—But let them alone, fury drives them, and reason leads them not,—forsaken of truth!

For an indulgence, according to the received doctrine of the Church, is only a releasing or remission of such temporal pains and punishments * as remain to

* Such as the prophet *David*, after *Nathan* had told him on the part of God, the Lord hath taken away thy sin, humbly deprecated

to be satisfied for after the sin is forgiven in the holy Sacrament of penance; granted by the Church out of the superabundant merits and satisfactions of *Jesus Christ*, according to the power committed to her, in her head, when the Son of God entrusted her with the promised dispensation of those heavenly treasures: *To thee (speaking to St. Peter) will I give the keys of the kingdom of Heaven: . . . whatsoever (without any limitation) thou shalt loose on earth, shall be loosed also in Heaven.*

And from hence, viz. from the gracious concession of *Jesus Christ* to his Church, the holy council of *Trent* derives the divine original of indulgences; and pronounces them accursed, *anathema*, who either assert them to be unprofitable (which the holy synod declares most wholesome to Christian people) or deny the power of granting them in the Church.

And indeed can it be believed, that Christ deposited a power in his Church to forgive original sin in the holy sacrament of baptism, actual sin in the sacrament of penance with the eternal punishment due to it? and shall the power of releasing the temporal pain which she hath always practised, after the example of *St. Paul* in favour of the incestuous *Corinthian*, be denied her? No; *whatsoever ye shall loose upon earth, shall be loosed also in Heaven.*

And therefore like a tender and indulgent mother, she calls upon her children to dispose themselves, by prayers and fastings and alms-deeds, by frequent confession and communion, to share the riches of her treasures, and to extinguish the remaining debt due to their sins, before the avenging flames of purgatory shall lay hold of them.—How plentifully she has poured them out upon the holy *Rosary*, I shall summarize

O

marily

deprecatèd night and day: *wash me yet more from my iniquity, and cleanse me from my sin; i. e.* not only from the crime, but from the temporal punishment due to it.—The sin of *Adam* was forgiven him, and yet how dreadfully was it punished both in himself and his posterity, even with temporal death!

marily mark out, after I have premised these few following instructions.

I. A plenary indulgence is a gracious concession on the part of the Church, whereby we may gain a full remission of all the pains and punishments due to our sins, if on our parts we punctually observe what she prescribes in order to it; if we be in the state of grace, and have no affection to any voluntary venial sin.

II. An indulgence for example of an hundred days, a year, &c. remits so much of the pains of purgatory as would be merited by the penance of an hundred days, a year, &c. exacted according to the form and rigour of the ancient penitential canons of the Church.

III. The works enjoined must be performed with a pure and holy intention, free from all mixture of vice, and every vitiating circumstance, which may render them evil in themselves. For he that gives alms out of vain-glory, that visits the Churches more to indulge his own pleasure than out of devotion, or that prays with voluntary distractions &c. merits not the indulgence.

IV. Of one and the same indulgence some merit more than others; because some do penance more rigorously, fast more severely, give alms more abundantly, confess more sorrowfully, communicate more devoutly, &c.

V. The indulgences of the holy *Rosary* may be applied *per modum suffragii* to the Church patient, to the poor suffering souls in purgatory: * *per modum suffragii*, not authoritatively, because the Church has no authority or jurisdiction over them, but only by way of suffrage, by way of prayer and assistance. And they are these:

I. A plenary indulgence for all the faithful upon the day of inscription, provided they confess and communicate

* *Clement X. Cælestium munerum*, 16 Feb. 1671. & Innocent XI. in *Bullario*.

communicate, and pray for the exaltation of our holy Mother the Church, for the extirpation of heresy, for peace and unity among Christian princes, &c. as is usual for gaining indulgences *.

II. A plenary indulgence upon the first *Sunday* of every month †.

III. A plenary indulgence upon all the feasts, on which the Church celebrates any of the mysteries of the holy *Rosary*: upon *Christmas-day*, *Easter-day*, the *Ascension*, *Whitsun-Sunday*, and upon all the principal feasts of our Lady, viz. the *Annunciation*, *Visitation*, *Assumption*, *Nativity*, *Presentation*, and *Conception* ‡.

IV. A plenary indulgence upon the first *Sunday* of *October*, that great solemnity of the holy *Rosary*; and upon the third *Sunday* of *April* ||.

V. A plenary indulgence once a month for all the clergy both regular and secular, that have the privilege to say the votive Mass of the *Rosary*: *Salve radix sancta*, &c. and for all those who shall hear it, confess, communicate and pray as before-mentioned §.

O 2

VI.

* *Clement VIII. Salvatoris*, 13. Jan. 1592. and *Innocent XI. in Bullario*, c. 2.

† *Greg. XIII. ad augendam*, 12 Mart. 1577. & *Innocent XI. in Bullario*.

‡ *Greg. XIII. Pastoris aeterni*, 5 Maii 1581. & *Innocent XI. in Bullario*.

|| In memory of a sweeping pestilence miraculously extinguished in the city of *Parvia* in *Italy*: as soon as the citizens had made a vow to erect a beautiful chapel, (which cost 18000 ducats) and celebrate an anniversary solemn procession in honour to our blessed Lady of the *Rosary*: which is kept to this day as a yearly memorial and public acknowledgment of the truth; amply attested by his holiness *Gregory XIII.* (who upon this account granted a plenary indulgence to the confraternity of the holy *Rosary*) and by the right reverend Father *Seraphin Siccus* general of our order, who was present when this miracle happened. *Lalaing, part. 2. p. 460.*

§ *Clement X. Caelestium munerum*, 16 Feb. 1671. and *Innocent XI. in Bullario*, c. 10.

VI. *Leo X. Clement VII. Paul III. and Innocent XI.* in his epitome of the indulgences of the holy *Rosary*, have enriched this society with all the ancient indulgences of the stations * within and without the walls of *Rome*: upon condition of visiting (being truly contrite) five altars, or one altar, five times and saying five *our Fathers*, and five *hail Marys* each time, upon the days of those stations, viz.

Upon the first, second, third (the three *Ember days*) and fourth *Sunday of Advent*.

From *Septuagesima* till *Low-sunday* every day upon *Christmass-eve*, the four days of *Christmass*, *New-Year's-day*, *Epiphany*, and *St. Mark's*.

Upon the three *Rogation-days*, the *Ascension*, *Whitsun-eve*, *Whit-sunday* to the feast of the blessed *Trinity*, exclusively: and upon the three *Ember days* in *September*.

VII. A plenary indulgence in the article of death to be conferred by any confessor the penitent shall please to chuse, according to the form prescribed in the breviary of the holy order of preachers.

In case of necessity, this general (not sacramental) absolution of the holy *Rosary* may be conferred, in these words: "By authority of the apostolic see now committed to me, I apply to thee, the indulgence granted by pope *Innocent VIII.* to the brethren of the holy *Rosary*, in the article of death. "In the name of the Father, &c."—Which being granted only for the article of death, and therefore only once to be received, 'tis advisable always to confer it with this condition: *If thou happenest to die this sickness.*

VIII. For assisting at the anniversaries celebrated for the deceased of the sodality; for every work of charity, as visiting the sick, giving alms, good coun-

* The *Roman* stations are the several Churches, enriched with many spiritual favours, where the primitive Christians from time to time assembled in procession to pray.

fel, &c. an indulgence of an hundred days *. How every good work is rewarded here !

IX. And, *lastly*, his holiness pope *Benedict XIII.* out of his singular zeal to promote this devotion, after having heard the judgment of the holy congregation of cardinals, granted to all the faithful, who devoutly say the whole, or at least a third part of the *Rosary*, an indulgence of an hundred days, for every *our Father*, and for every *Hail Mary*.—And

To those who say every day a whole, or at least a third part of the *Rosary*, a plenary indulgence to be gained once, upon any day they shall choose within the year.

Here I pass over many other gracious favours and privileges of the holy *Rosary*: one eminent one, which we cannot be debarred of, shall find a place in the following chapter.

C H A P. X.

Of the Laws and Rules of this Society.

WHAT arteries and nerves are, which tie and unite together the different parts of the whole, into an elegant harmonious order, nay what the blood and vital spirits are to a human body; the same thing are laws and rules to walk by to all spiritual and civil societies. For as those springs of life and motion in a human body, as long as they are kept pure and untainted, furnish out a gay and lovely complexion; just so the observance of wholesome laws, wisely accommodated to the nature of the society, bears it up and preserves it in a flourishing and thriving condition; whereas, on the contrary, neglect or non-observance of them involves it in disorder and confusion; as the breach or rupture of an artery

* *Greg. XIII. cum sicut accepimus, 3 Jan. 1579.*

artery not only hurts itself, but discomposes the whole body.

Wherefore if we propose to enter our names into this holy friendship, we must, if we would not be found lame and imperfect members, generously resolve, by the grace of God, to act and live up to its laws; so wisely adapted to the end of its institution, and so easy to be observed in every state of life.

I. The candidates, who desire to be made members of this holy family of the Virgin *Mary*, must be admitted, and have their names registered, by such persons, and only such as have a particular licence and authority, from the right reverend the generals of our order, the successors and heirs of *St. Dominick* (as has been confirmed by many popes), and have their beads blessed by the same hands.

II. No reward is to be taken, or accepted of for admission or inscription; that so holy a fellowship, wholly founded in charity, may not be stained with the least blemish of any temporal view or interest.

III. Whosoever is lawfully incorporated into this Society is made partaker of all the prayers and good works of his confederate brethren all the world over. And is received to the benefits of our order, by the authority of the holy see.

Of this eminent privilege we have most certain and undoubted memorials both from the apostolic diploma of *Leo X. Pastoris aeterni*, and the authentic records of our order. Our right reverend *Bartholomew de Comatiis* tells us *, that while he lay at the feet of pope *Innocent VII.* his holiness received, according to his desires, the brethren of the holy *Rosary*, to the benefits of our order. As all our generals and general chapters have done after him.—I shall only instance in one more, viz. in

Our right reverend Father *Seraphin Caballus*, who has left at once the most endearing marks both of his and his whole order's love and tenderness to this society,

* In his Letter *Notum facio*, dat. 13 Octob. 1482.

society, in his letter dated the 13th of *March* 1573, in which he both confirms the privilege, and exhibits the benefits at the same time.

“ Following the footsteps of our predecessors, and
 “ confirming their acts, relying upon the great mercy
 “ of the Almighty, and the clemency of the holy
 “ Virgin and Mother of God *Mary*, the particular
 “ advocate and patroness of our order, as also upon
 “ the intercession of *St. Dominick*, our holy Father,
 “ and of all the Saints, we make you (*viz.* all the
 “ brethren and sisters of the holy *Rosary*) partakers
 “ of all the masses, sacrifices, prayers, sermons,
 “ studies, watchings, fastings, abstinence, labours,
 “ and of all the good and meritorious works, which
 “ through the goodness of God are wrought by the
 “ brethren and sisters of our order throughout the
 “ whole world. And we receive you to all the be-
 “ nefits and suffrages, as well in life as in death,
 “ and even after death.” And thus after him his suc-
 cessors.—Wherefore they who are legally adopted
 into this society, are not only made partakers of one
 another’s good works, but of those of the whole
 order of *St. Dominick* :—whose charity pursues them
 even beyond the grave. For,

IV. In all the convents of our order, in all the
 Churches and Chapels of this confraternity through-
 out the whole Christian world, a high Mass is sung,
 and the office of the dead is said four times every
 year, for the souls of our brethren and sisters de-
 parted this life, immediately after the four principal
 feasts of our Lady, *viz.* the *Annunciation*, *Purification*,
Assumption, and *Nativity*.—Where the living meet to
 pray for their deceased brethren.—What comfort to
 some poor souls, who perhaps have not one friend
 upon earth to think of them in particular.

V. There is made a procession of the confrater-
 nity of the holy *Rosary*, upon every first *Sunday* of
 the month, in all Catholic countries.—Where you
 may see it honoured with the most illustrious per-
 sonages. Here, among mitred heads were, eminent,

John

John d'Aranthon d'Alex, St. Francis of Sales successor, both in the bishopric of Geneva, and his devotion to the holy *Rosary*; with many others, whom you might have seen sometimes carrying the image of our Lady of the *Rosary* in procession, and sometimes giving the benediction with the blessed Sacrament of the altar.

VI. The obligation, which the members of this society take upon themselves, is, to recite the whole *Rosary* once a week, either upon one and the same day, or upon three different days, as shall best suit with their convenience.—On the first day they shall contemplate the five joyful mysteries, which are prefigured by the white; on the second, the five sorrowful, signified by the red; and on the third, the five glorious, shadowed out by the damask rose.

To satisfy this obligation, and to gain the indulgences of the *Rosary*, according to the more probable opinion of divines, either a whole *Rosary*, or at least a third part, with its respective mysteries, must be performed upon one day; and the other two remaining parts upon two days following, consequently or not consequently within the same week. But why may not the five decads, with its mysteries, be divided and said at different hours of the same day? I think upon occasion they may.

VII. St. *Dominick* extended the obligation no farther; yet it is highly advisable to say five decads every day, to multiply to ourselves the merits and indulgences of this devotion.—And for such (O would to God all were such, and would outgo obligation after the example of *Jesus* and *Mary*!) the days of the week are conveniently divided after this manner.

On *Mondays* and *Thursdays*—the five joyful mysteries.

On *Tuesdays* and *Fridays*—the five dolorous.

On *Wednesdays* and *Saturdays*—the five glorious are proposed to our meditation.

Then

Then as to the remaining *Sundays*, we divide the year into three parts, that the fifteen mysteries may aptly correspond to the divine office, which in the whole circuit of the year runs through the whole life of Christ—thus :

On the first *Sunday* of *Advent* and the following *Sundays* till *Septuagesima*—the five joyful mysteries employ our thoughts.

On *Septuagesima Sunday* and the following *Sundays* till *Easter*—the five dolorous.

On *Easter-Sunday* and the following *Sundays* till *Advent*—the five glorious.

VIII. This obligation is of such a nature, like the sweet and gentle laws and constitutions of our order, to which the holy *Rosary* is so nearly allied, as not to bind under any theological fault, or the least venial sin whatsoever. Though in case of omission through negligence, or any other cause, we deprive ourselves of the indulgences and participation of good works, performed by the rest of this society.—Did St. Paul receive graces from God by the prayers and intercessions of others *, and shall we think it a light thing to be deprived of them?—to be deprived not only of our own prayers, but of them as they come laden to us with the merits of such holy multitudes joining with us!

IX. If a person is indisposed, or incapable of complying with this duty, he may procure to have it performed for him by another, and he shall gain the indulgences.

X. It may be also offered up for the dead, and shall profit them as if living; provided they be legally adopted into this society, either before or after death.

XI. When any of the society dies, every member of the confraternity of the place must say a whole *Rosary* for his soul.

O 5

XII. As

XII. As the ineffable mystery of the incarnation is the origin of all the other mysteries of our redemption, so the feast of the *Annunciation*, in which we commemorate this unspeakable blessing, is the first and one of the most principal solemnities of this society.

XIII. But the great feast, on which the Church commemorates some of the glorious triumphs of the holy *Rosary*, is kept upon the first *Sunday of October*.

C H A P. XI.

The Conclusion.

IF we would feel the transports which only can be felt, and know what the Saints have called fervours of devotion, in this noblest exercise of our souls, the first thing we are to do, when we fall down upon our knees, with humble and contrite hearts, with pure and holy hands lifted up to Heaven; is, to shut our eyes, and with a short silence place ourselves in the awful presence and audience of the great God; under the strongest and most lively apprehensions of his all-seeing eye over us, and his most intimate presence in us:—*in whom we live and move and have our very being.*

Secondly, We must let our imaginations carry us above the clouds, and place us among the glorious inhabitants of the triumphant Church, that our low voices may be heightened and perfected by theirs, with a particular eye to the Virgin *Mary*; falling down with them upon our faces before the throne, worshipping God, and longing to bear a part with them in their eternal music; we humbly praying, conscious of our own unworthiness to appear before so sovereign and tremendous a Majesty, and they praying for us:—*Cast me not (O God) from thy face. —Suffer thy face to shine upon thy servant, and I will*

will consider thy wonderful things.—Give me understanding, and I will ponder thy law.

Thirdly, Seeing the imagination has so mighty a power over our hearts, and can so wonderfully affect us with its images, it would, I am persuaded, be of great use, the best use we can make of it, to fix and engage our attention, to heighten and inflame our devotion, if under the contemplation of each mystery, we were to imagine to ourselves a lively representation of it, and dwell upon it till our hearts begin to liquify, and tears flow under the melting views before us: in imitation of the Saints, who said the Rosary *with such attention to the mysteries, as if they had been present before their eyes.*

And this is the *low valley*, I counsel you, Philothea, (*says St. Francis de Sales*) to keep in:—*To represent unto your imagination * the substance of the mystery, on which you will meditate, as though it were acted really and truly in your presence: for example; if you would meditate on our Lord upon the cross, imagine yourself to be upon mount Calvary, and that you there behold and hear all that was done, or said, at our Lord's passion; or if you will (for it is all one) imagine to yourself, that in the very place where you are they are crucifying our blessed Saviour, in such manner as the holy Evangelists describe.*

O! come then, ye devout admirers of the holy Rosary, let us imprint its divine mysteries upon our imaginations, and represent them to our minds in all their most lively colours; that so we may learn to exercise the same passions, to excite the same affections in our hearts, as we should have done, had we seen them, with our blessed Lady, really acted before
our

* By this means of imagination we retain our spirit within the mystery we mean to meditate on, to the end it range not idly hither and thither, even as we shut up a bird in a cage, or as we tie a hawk by the leash that so she may abide on the hand. Thus that eminent devotee of the holy Rosary, in his Introduction to a Devout Life, Part 2. chap. 4.

our eyes; as they who have gone before us in this devotion have done: and that so we may feel and experience in ourselves what they have felt, and what from their own experience they have told us, *viz.* That there is more true and solid and substantial joy, more real comfort and delight and satisfaction of soul, in one single thought rightly formed of them, than all the riches and pleasures, than all the pride and glitter of this lower world, can possibly afford us.

O! come, come then, I say, let us remember, that we have faculties as well as they, capable of exerting themselves in the most enravishing contemplation and love of *Jesus* and *Mary*, of copying and transcribing their perfections, and of making us, through divine grace, like them here in every virtue, in all purity and holiness of life, in order to be like them hereafter in glory.

As we may hope to be, if we would but live by this devotion, we must live in a steady and uniform course of piety, in a continual tendency to that heavenly family we are descended from, and designed for, as becomes the natives of Heaven, as becomes those who have entered into a commencement of it here upon earth, by commencing devout children of *Mary*, and adopted brethren of *Jesus Christ*.

But then, as we ever desire to recommend ourselves to her peculiar favour, care and protection over us, by a true and generous devotion to her, we must carefully put in practice these following monitions.

1. We must learn to affect our hearts with the tenderest sentiments of love and devotion to so kind a mother, and most generous benefactress; who bore so mighty a share in all the mysteries of our redemption.—Certainly the flames of her love towards us, now increased by her glory, must needs be enough to kindle Seraphims, and fill reasonable breasts with burning affections towards her.

2. We

2. We must disdain all base, sordid and unworthy ends of action, always fearful to offend, and careful to please her in every thing we do : always and above all things watchful, and upon our guard, as we walk and converse in the midst of snares, not to crucify her beloved Son a second time, nor wound her motherly breast by any mortal sin.

3. If by the wiles and stratagems of the devil, if through human frailty and surprise, we have the misfortune to prove such degenerate children, we must upon the first reflection immediately forsake the guilty scene of our offence, and throw ourselves at her feet, the refuge of sinners as well as Saints ; who despises not the sighs and tears of humble returning penitents, but will through her intercession bring us back to ourselves again, and not suffer us to perish in our folly.

4. We must zealously endeavour to imitate and transcribe her virtues, especially those she gave the rarest example of, her chastity and humility, which rendered her so agreeable an object of the divine favour : for *she loves those*, says St. Bernard, *that love her, especially those whom she sees like herself in chastity and humility* : and then thinks herself truly honoured by us, when she sees us animated to every virtue after her example.

5. We must be sure to invoke and call upon her in all our dangers, in all the wants and necessities of our souls : but most particularly in the dangerous moments of any violent temptation. Nor can we honour her more than by flying thus to her protection, nor find more immediate succour and relief than under the shadow of her wings.—How many has she brought off victorious through storms and tempests ; and, alas ! how many, on the contrary, have suffered shipwreck without her ?

6. We must perform every day some devotion in her honour.—But what can we present more pleasing to her, or more advantageous to ourselves, than her
own

own devotion of the holy *Rosary*, which God so accepts with the openest marks of approbation.—We must fast sometimes, and give alms in her honour; and celebrate her returning feasts with our holy confessions and communions.

And O! did we but live thus, what blessed and comfortable lives should we then lead, even live in Heaven, while we live here upon earth!—Then the great Mother of God would look down upon us, and regard us as her children; then she would obtain for us every virtue, drive away every evil, and guard and defend us against all our enemies.

Then she would never abandon us, neither now, nor in the hour of our death; but would always stand by us, both now and in our last hour, in our agonizing hour, beckoning to us with immortal crowns in her hands, ready to present our departing souls before the throne of her Son: as we so often pray she would vouchsafe to do, even *pray for us sinners, now and in the hour of our death.* Amen.

09VF 01

THE

THE
METHOD
OF SAYING THE
ROSARY
OF THE
BLESSED VIRGIN MARY,

ACCORDING

To the Form prescribed by the Sovereign
Pontiff *CLEMENT* VIII.

*Hail Mary, full of grace: our Lord is with thee. . . . From hence-
forth all generations shall call me blessed. Luke i. 28. 48.*



T H E
R O S A R Y

O F T H E

BLESSED VIRGIN MARY.

Advent to Septuagesima.
✠

In the Name of the Father, and of
the Son, and of the Holy Ghost.
Amen.

Vers. **H**AIL Mary, full of Grace, our
Lord is with thee.

Resp. Blessed art thou amongst Women
and blessed is the Fruit of thy Womb, Jesus.

Vers. Thou, O Lord, wilt open my Lips:

Resp. And my tongue shall announce thy
praise.

Vers. Incline unto my aid, O God:

Resp. O Lord, make haste to help me.

Glory be to the Father, and to the Son,
and to the Holy Ghost.

As it was in the beginning, is now, and
ever shall be. *Amen.*

Alleluia.

Except from Septuagesima to Easter, then say,
Praise be to Thee, O Lord, King of eternal
Glory.

The

The FIRST PART.

The five Joyful Mysteries.*

THE FIRST MYSTERY.

The Annunciation.

THE MEDITATION.

LET us contemplate in this Mystery, how the Angel *Gabriel* saluted our blessed Lady, with the Title of, Full of Grace; and declared unto her the Incarnation of our Lord and Saviour Jesus Christ.

Then say; Our Father, &c. once. Hail Mary, &c. ten Times.

OUR Father who art in Heaven. Hallowed be thy Name. Thy Kingdom come. Thy will be done on Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into Temptation, but deliver us from Evil. *Amen.*

HAIL *Mary* full of Grace, our Lord is with thee; blessed art thou amongst Women, and blessed is the Fruit of thy Womb,

* The five Mysteries of the first Part, called *Joyful*, to be said on all *Mondays* and *Thursdays*, the *Sundays* of *Advent*, and after *Epiphany* till *Lent*.

BLESSED VIRGIN MARY. 307

Womb, JESUS. Holy *Mary*, Mother of God, pray for us sinners, now, and in the Hour of our Death. *Amen.*

*When the Hail Mary is repeated a tenth time, the Decade finishes with, Glory be to the Father, &c. then follows the Prayer *.*

Let us pray.

O Holy *Mary*, Queen of Virgins, by the most high mystery of the Incarnation of thy beloved Son, our Lord Jesus Christ, by which our Salvation was so happily begun : obtain for us, by thy intercession, light to know this so great a benefit, which he hath bestowed upon us ; vouchsafing in it to make himself our brother, and thee, his own most beloved Mother, our Mother also. *Amen.*

II.

The Visitation.

LET us contemplate in this Mystery, how the blessed Virgin *Mary* understanding from the Angel, that her Cousin St. *Elizabeth* had conceived, went with haste into the mountains of *Judaea*, to visit her, and remained with her three months.

Our Father, &c.

Let

• Which method is to be observed in beginning and saying each part of the Rosary.

Let us pray.

O Holy Virgin, most spotless mirror of humility; by that exceeding Charity, which moved thee to visit thy holy Cousin St. *Elizabeth*, obtain for us by thy Intercession, that our Hearts may be so visited by thy most holy Son, that being free from all sin, we may praise him and give him thanks for ever. *Amen.*

III.

The Birth of our Lord Jesus Christ,
in Bethlehem.

LET us contemplate in this mystery, how the blessed Virgin *Mary*, when the time of her delivery was come, brought forth our Redeemer, Christ Jesus, at Midnight, and laid him in a manger, because there was no room for him in the Inns at *Bethlehem*.

Our Father, &c.

Let us pray.

O Most pure Mother of God, by thy virginal and most joyful Delivery, in which thou gavest unto the World, thy only Son our Saviour, we beseech thee, obtain for us, by thy Intercession, Grace to lead such pure and holy Lives in this World, that we may worthily sing, without ceasing, both Day and Night, the Mercies of thy Son, and his benefits to us by thee. *Amen.*

IV. The

IV.

The Oblation of our blessed Lord in the Temple.

LET us contemplate in this mystery, how the most blessed Virgin *Mary*, on the Day of her Purification, presented the Child Jesus in the Temple, where holy *Simeon*, giving Thanks to God, with great Devotion, received him into his Arms.

Our Father, &c.

Let us pray.

O Holy Virgin, most admirable Mistress and Pattern of Obedience, who didst present in the Temple, the Lord of the Temple, obtain for us of thy beloved Son, that with holy *Simeon* and devout *Anne*, we may praise and glorify him for ever. *Amen.*

V.

The finding of the Child Jesus in the Temple.

LET us contemplate in this mystery, how the blessed Virgin *Mary*, having lost without any Fault of hers, her beloved Son in *Jerusalem*, she sought him for the space of three days, and at Length found him the fourth Day in the Temple, in the midst of the Doctors, disputing with them, being of the age of twelve years.

Our Father, &c.

Let

Let us pray.

MOST blessed Virgin, more than Martyr in thy Sufferings, and yet the Comfort of such as are afflicted, by that unspeakable Joy wherewith thy Soul was ravished in finding thy beloved Son in the Temple, in the midst of the Doctors, disputing with them; obtain of him for us, so to seek him, and to find him in the holy Catholic Church, that we may never be separated from him. *Amen.*

Salve Regina.

HAIL holy Queen, Mother of Mercy, our Life, our Sweetness and our Hope; to thee do we cry, poor banished Sons of Eve; to thee do we send up our sighs, mourning and weeping in this Valley of Tears. Turn then, most gracious Advocate, thy Eyes of Mercy towards us, and after this our Exile ended, shew unto us the blessed Fruit of thy Womb, Jesus. O clement, O pious, O sweet Virgin Mary.

Vers. Pray for us, holy Mother of God.

Resp. That we may be made worthy of the promises of Christ.

Let us pray.

O God, whose only begotten Son, by his Life, Death and Resurrection, has purchased for us the Rewards of eternal Life; grant, we beseech thee, that meditating upon those mysteries, in the most holy Rosary of the blessed Virgin Mary, we may imitate what they contain, and obtain what they promise, through the same Christ our Lord. *Amen.*

THE SECOND PART.

The five Dolorous Mysteries.*

From Septuagesima to Easter.
I.

The Prayer and bloody Sweat of our
blessed Saviour in the Garden.

The Meditation.

LET us contemplate in this Mystery,
how our Lord Jesus Christ was so af-
flicted for us in the Garden of *Gethsemani*,
that his body was bathed in a bloody sweat,
which ran trickling down in great drops to
the ground.

Our Father, &c.

Hail Mary, &c.

Glory, &c.

} as before.

Let us pray.

MOST holy Virgin more than Martyr,
by that ardent prayer, which thy only
and most beloved Son poured forth unto his
Father in the garden: vouchsafe to intercede
for us, that our passions being reduced to the
obedience of reason, we may always, and in
all things, conform and subject ourselves to
the Will of God. *Amen.*

II. The

* These five Mysteries of the second part, called *Dolorous*
or *Sorrowful*, to be said on *Tuesdays* and *Fridays*, throughout
the Year, and the *Sundays* in *Lent*.

II.

The Scourging of our blessed Lord at the Pillar.

LET us contemplate in this Mystery, how our Lord Jesus Christ was most cruelly scourged in *Pilate's* house, the number of stripes they gave him being above five thousand.

[*As it was revealed to St. Birgitta.*]

Our Father, &c.

Let us pray.

O Mother of God, overflowing Fountain of Patience, by those stripes thy only and most beloved Son vouchsafed to suffer for us; obtain of him for us grace, that we may know how to mortify our rebellious senses, and cut off all occasions of sinning, with that sword of grief and compassion, which pierced thy most tender soul. *Amen.*

III.

The Crowning of our blessed Saviour with Thorns.

LET us contemplate in this Mystery, how those cruel Ministers of Satan platted a Crown of sharp Thorns, and most cruelly pressed it on the most sacred head of our Lord Jesus Christ.

Our Father, &c.

Let

Let us pray.

O Mother of our eternal Prince, and King of Glory, by those sharp thorns wherewith his most holy head was pierced, we beseech thee, that by thy intercession, we may be delivered here from all motions of pride, and in the Day of Judgment from that confusion which our sins deserve. *Amen.*

IV.

Jesus carrying the Cross.

LET us contemplate in this Mystery, how our Lord Jesus Christ, being sentenced to die, bore with the most amazing patience the cross which was laid upon him for his greater torment and ignominy.

Our Father, &c.

Let us pray.

O Holy Virgin, Example of Patience, by the most painful carrying of the cross in which thy Son our Lord Jesus Christ bore the heavy weight of our sins, obtain of him for us, by thy intercession, courage and strength to follow his steps, and bear our cross after him to the end of our lives. *Amen.*

V.

The Crucifixion of our Lord Jesus Christ.

LET us contemplate in this Mystery, how our Lord and Saviour Jesus Christ, being come to *Mount Calvary*, was stript of his clothes, and his hands and feet most cruelly nailed to the cross, in the presence of his most afflicted Mother.

Our Father, &c.

Let us pray.

O Holy Mary, Mother of God, as the body of thy beloved Son was for us extended on the cross, so may our desires be daily more and more stretched out in his service, and our hearts wounded with compassion of his most bitter Passion: And thou, O most blessed Virgin, graciously vouchsafe to help us to accomplish the work of our salvation, by thy powerful intercession. *Amen.*

Hail holy Queen, &c. with the Verse and Prayer, as before. Page 310.

Easter to Advent.

THE THIRD PART.

*The Five Glorious Mysteries *.*

I.

The Resurrection of Christ from the Dead.

The Meditation.

LET us contemplate in this Mystery, how our Lord Jesus Christ, triumphing gloriously over death, rose again the third day immortal and impassible.

Our Father, &c. }
Hail Mary, &c. } as before.
Glory, &c. }

Let us pray.

O Glorious Virgin Mary, by that unspeakable joy thou didst receive in the Resurrection of thy only Son, we beseech thee, obtain of him for us, that our hearts may never go astray after the false joys of this world, but may be ever and wholly employed in the pursuit of the only true and solid joys of Heaven. *Amen.*

P 2

II. The

* These Mysteries are assigned for *Wednesdays* and *Saturdays* throughout the Year, and *Sundays* from *Easter* until *Advent*.

II.

The Ascension of Christ into Heaven.

LET us contemplate in this Mystery, how our Lord Jesus Christ, forty days after his Resurrection, ascended into Heaven, attended by Angels, in the sight of his most holy Mother, his holy Apostles and Disciples, to the great admiration of them all.

Our Father, &c.

Let us pray.

O Mother of God, Comfort of the Afflicted, as thy beloved Son, when he ascended into Heaven, lifted up his hands and blessed his Apostles; So vouchsafe, most holy Mother, to lift up thy pure hands to him for us, that we may enjoy the benefit of his blessing, and thine here on earth, and hereafter in Heaven. *Amen.*

III.

The Coming of the Holy Ghost to the Disciples.

LET us contemplate in this Mystery, how our Lord Jesus Christ, being seated at the right hand of God, sent, as he had promised, the Holy Ghost upon the Apostles, who, after he was ascended, returning to Jerusalem, continued in prayer and supplication with the blessed Virgin Mary, expecting the performance of his promise.

Our Father, &c.

Let

Let us pray.

O Sacred Virgin, Tabernacle of the Holy Ghost, we beseech thee, obtain by thy intercession, that this most sweet Comforter, whom thy beloved Son sent down upon his Apostles, filling them thereby with spiritual joy, may teach us in this world, the true way of salvation, and make us walk in the paths of virtue and good works. *Amen.*

IV.

The Assumption of the blessed Virgin Mary into Heaven.

LET us contemplate in this Mystery, how the glorious Virgin, twelve years after the Resurrection of her Son, passed out of this world unto him, and was by him assumed into Heaven, accompanied by the holy Angels.

Our Father, &c.

Let us pray.

O Most prudent Virgin, who entering into the Heavenly Palace, didst fill the holy Angels with joy, and man with hope; vouchsafe to intercede for us in the hour of death, that free from the illusions and temptations of the Devil, we may joyfully and successfully pass out of this temporal state, to enjoy the happiness of eternal life. *Amen.*

V. The

V.

The Coronation of the most blessed
Virgin *Mary* in Heaven.

LET us contemplate in this Mystery,
how the glorious Virgin *Mary* was with
great jubilee and exultation of the whole
Court of Heaven, and particular glory of all
the Saints, crowned by her Son, with the
brightest Diadem of Glory.

Our Father, &c.

Let us pray.

O Glorious Queen of all the Heavenly
Citizens, we beseech thee, accept this
Rosary, which as a Crown of Roses we offer
at thy feet; and grant, most gracious Lady,
that by thy intercession our souls may be
inflamed with so ardent a desire of seeing
thee so gloriously crowned, that it may never
die in us, until it shall be changed into the
happy fruition of thy blessed sight. *Amen.*

*Hail holy Queen, &c. with the Verse and
Prayer, as before, Page 310.*

THE
LITANY
OF OUR
BLESSED LADY.

ANTHEM.

WE fly under thy Patronage, O sacred Mother of God, despise not our Prayers in our Necessities, but deliver us from all Dangers, O ever glorious and blessed Virgin.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have Mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of Heaven, have mercy on us.

God the Son, Redeemer of the World, have mercy on us.

God the Holy Ghost, have Mercy on us.

Holy Trinity, one God, have mercy on us.

Holy

Holy *Mary*,
 Holy Mother of God,
 Holy Virgin of Virgins,
 Mother of Christ,
 Mother of divine Grace,
 Most pure Mother,
 Most chaste Mother,
 Inviolated Mother,
 Unspotted Mother,
 Amiable Mother,
 Admirable Mother,
 Mother of our Creator,
 Mother of our Saviour,
 Most prudent Virgin,
 Virgin to be venerated,
 Virgin to be praised,
 Powerful Virgin,
 Clement Virgin,
 Faithful Virgin,
 Mirror of Justice,
 Seat of Wisdom,
 Cause of our Joy,
 Spiritual Vessel,
 Honourable Vessel,
 Rare Vessel of Devotion,
 Mystical Rose,
 Tower of *David*,
 Tower of Ivory,
 Golden House,
 Ark of the Covenant,
 Gate of Heaven,
 Morning Star,
 Health of the Sick,
 Refuge of Sinners,

Pray for us.

Comfortress

OUR BLESSED LADY.

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Comfortress of the Afflicted,
Help of Christians,
Queen of Angels,
Queen of Patriarchs,
Queen of Prophets,
Queen of Apostles,
Queen of Martyrs,
Queen of Confessors,
Queen of Virgins,
Queen of all Saints,
Queen of the most sacred Rosary,

Pray for us.

Lamb of God, who takest away the Sins of
the World,

Spare us, O Lord.

Lamb of God, who takest away the Sins of
the World,

Graciously hear us, O Lord.

Lamb of God, who takest away the Sins of
the World,

Have Mercy on us.

A N T H E M.

WE fly under thy Patronage, O sacred
Mother of God: Despise not our
Prayers in our Necessities, but deliver us
from all Dangers, O ever glorious and blessed
Virgin.

P 5

ANGELUS

ANGELUS DOMINI.

Vers. **T**HE Angel of the Lord declared
unto *Mary*.

Resp. And she conceived by the Holy
Ghost. Hail *Mary*, &c.

Vers. Behold the Hand-maid of the Lord.

Resp. Be it done unto me according to thy
Word. Hail *Mary*, &c.

Vers. And the Word was made Flesh.

Resp. And dwelt amongst us.

Hail *Mary*, &c.

Vers. Pray for us, holy Mother of God.

Resp. That we may be made worthy of the
Promises of Christ.

Let us pray.

POUR forth, we beseech thee, O Lord,
thy grace into our hearts, that we, to
whom the incarnation of Christ thy Son, was
made known by the message of an Angel,
may, by his Cross and Passion, be brought
to the Glory of his Resurrection. Through
the same Christ our Lord. *R. Amen.*

V. May the Divine assistance remain always
with us. *R. Amen.*

V. And may the souls of the faithful,
through the Mercy of God, rest in peace.
R. Amen.

May the blessing of the Father, and of the
Son, and of the Holy Ghost, descend upon
us, and remain always with us. *Amen.*

Indulgences

Indulgences to be obtained by the faithful, who devoutly repeat Acts of Faith, Hope, and Charity.

A Plenary Indulgence once a month obtained by those who repeat Acts of Faith, Hope, and Charity, devoutly once every day, and who on any day of that month shall confess and receive, the holy communion, and pray for peace and concord among christian princes, for the extirpation of heresy, and the exaltation of the catholic church. *Granted by Pope Benedict XIII. 25th January 1728. And confirmed by Pope Benedict XIV. 28th January 1756.* Who further granted the application thereof for the relief of the souls in purgatory. And also an indulgence of seven years and seven forty days penance, to all the faithful, as often as they devoutly repeat the same. Pope Clement XIV. the 5th of April 1772 made this indulgence perpetual to the catholics of this kingdom, but requires an Act of Contrition to be made previous to the Acts of Faith, Hope, and Charity. This indulgence may be applied also for the relief of the souls in purgatory.

The following are the Acts which are read in the chapels of the Diocese of Dublin, at each Mass on Sundays and Holidays of obligation.

A Prayer before the Acts.

O ALMIGHTY and eternal God! grant unto us an increase of Faith, Hope, and Charity; and that we may obtain what thou hast promised, make us love what thou commandest: through Christ our Lord. *Amen.*

An Act of Contrition.

I AM heartily sorry, O my God! that I have offended thee, by transgressing thy divine commandments,

commandments, because I detest sin, and love thee above all things, who art infinite goodness, and infinite perfection: I now firmly purpose, with the assistance of thy grace, never to offend thee hereafter.

An Act of Faith.

I MOST firmly believe, O my God! whatever thy holy catholic church proposes to my belief; because thou, who art the infallible truth, hast revealed it. I explicitly believe that there is one God in three distinct persons, the Father, and the Son, and the Holy Ghost: I believe that the second person, the Son of God, became man, suffered and died on the cross for our redemption; that he arose from the dead, ascended into heaven, and at the end of the world shall come to judge all mankind according to their works, and will reward the just with eternal glory, and punish the wicked with everlasting pains. In this faith I am firmly resolved to live and die.

An Act of Hope.

MY God! because thou art all-powerful, infinitely merciful, and infinitely good, I hope, through the merits of Jesus Christ, to obtain forgiveness of my sins, grace in this life, and eternal glory in the next; which thou hast promised to all those who do the good works that thou hast commanded; and which,

which, with thy divine assistance, I now purpose to perform.

An Act of Charity.

I LOVE thee, my God ! above all things, with my whole heart ; because thou art infinitely good, infinitely perfect, and worthy of all love ; and for thy sake, I love my neighbour as myself.

The Psalm and Hymn, to be sung at the Procession, made on the second Sunday of the Month, in honour of the Name of

PSAL. CXII.

LAUDATE pueri Dominum : laudate nomen Domini.

Sit nomen Domini benedictum : ex hoc, nunc, & usque in sæculum.

A solis ortu usque ad occasum : laudabile nomen Domini.

Excelsus super omnes gentes Dominus : & super cœlos gloria ejus.

Quis sicut Dominus Deus noster, qui in altis habitat : et humilia respicit in cœlo, & in terra ?

Suscitans a terra inopem, & de stercore erigens pauperem.

Ut collocet eum cum principibus, cum principibus populi sui.

Qui habitare facit sterilem in domo, matrem filiorum lætantem.

Gloria Patri, &c.

HYMNUS.

JESU nostra redemptio,
Amor, & desiderium :
Deus creator omnium,
Homo in fine temporum.

Quæ

*JESUS, are here set down in Latin and English,
for the Convenience and Satisfaction of those who
attend.*

PSALM CXII.

*PRAISE, O ye Children, the Lord: praise
the Name of the Lord.*

*Blessed be the Name of the Lord: from now
unto all Eternity.*

*From the rising to the setting of the Sun:
the Name of the Lord is worthy to be praised.*

*The Lord is high above all Nations: and
his Glory is above the Heavens.*

*Who is like unto the Lord our God, who
dwelleth on high: and looketh upon humble
Things in Heaven and on Earth?*

*Lifting up from the Earth the needy one:
and raising the poor one from the Dung.*

*That he may place him amongst Princes:
amongst the Princes of his People.*

*Who maketh the barren one dwell in the
House: the joyful Mother of Sons.*

Glory be to the Father, &c.

THE HYMN.

*JESUS to us Salvation brings,
The God Creator of all Things:
The Object of our Love and Hope,
Completes his full Design and Scope.*

What

Quæ te vicit clementia;
Ut ferres nostra crimina,
Crudelem mortem patiens,
Ut nos a morte tolleres?

Inferni claustra penetrans,
Tuos captivos redimens,
Victor triumpho nobili,
Ad dextram Patris residens.

Ipfa te cogat pietas,
Ut mala nostra superes:
Parcendo, & voti compotes
Nos tuo vultu faties.

Gloria tibi Domine,
Qui natus es de Virgine;
Cum Patre et Sancto Spiritu,
In sempiterna sæcula. *Amen.*

At Easter time, instead of the last

Quæsumus auctor omnium
In hoc Paschali gaudio,
Ab omni mortis impetu
Tuum defende populum.

Gloria tibi Domine,
Qui surrexisti a mortuis;
Cum Patre & Sancto Spiritu,
In sempiterna sæcula. *Amen.*

What clemency on thee prevail'd
To bear our crimes which long we wail'd :
A cruel death thou did'st endure,
That souls from death thou might'st secure?

Into the deep thou did'st descend,
That captive souls should thence ascend :
Then glorious triumphant shone,
Sitting on thy Father's Throne.

May pity still thy breast possess,
Our many evils to redress :
Grant, through thy mercy, we may see
Thy sacred face eternally.

To thee be glory and praises sung,
Jesu, who from a Virgin sprung :
The like to God the Father be,
And Paraclete eternally. Amen.

Strophe, the two following are sung.

We pray thee, Author of all Things,
Whose Paschal Feast glad tidings brings :
From every ill of death defend,
That so our lives may safely end.

Lord ! who from the dead hast risen,
Be glory, praise and honour given :
The like to God the Father be,
And Holy Ghost eternally. Amen.

The Cantic *Magnificat*, sung at the Procession made on the *first* Sunday of the

S. L U C. II.

MAGNIFICAT anima mea Dominum.

Et exultavit spiritus meus, in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ :
ecce enim, ex hoc beatam me dicent omnes
generationes.

Quia fecit mihi magna, qui potens est : &
sanctum nomen ejus.

Et misericordia ejus a progenie in progenies,
timentibus eum.

Fecit potentiam in brachio suo : dispersit
superbos mente cordis sui.

Deposuit potentes de sede : & exaltavit hu-
miles.

Esurientes implevit bonis : & divites dimisit
inanes.

Suscepit *Israel* puerum suum : recordatus
misericordiæ suæ ;

Sicut locutus est ad patres nostros : *Abra-
ham*, & semini ejus in secula.

Gloria Patri, &c.

Month, by the Brethren of the Rosary of
the Blessed Virgin, in *Latin* and *English*.

ST. LUKE I.

MY soul doth magnify the Lord.

*And my spirit hath rejoiced in God my
Saviour.*

*Because he hath looked upon the humility of
his handmaid: for behold, from henceforth all
generations shall call me Blessed.*

*Because he that is the Mighty, hath done
great things to me: and holy is his name.*

*And his mercy on them that fear him, from
generation to generation.*

*He hath shewn might in his arm: he hath
dispersed the proud in the imagination of their
heart.*

*He hath deposed the powerful from the
throne, and those of an humble condition he
hath exalted.*

*He hath filled the hungry with good things:
and the rich he hath sent away empty.*

*He hath favoured his servant Israel, being
mindful of his mercy;*

*As he spoke to our fore-fathers, Abraham,
and to his seed for ever.*

Glory be to the Father, &c.

The

The Hymn, Pange Lingua (composed by St. Thomas of Aquin, *Opuscul.* 57.) sung at the *Benediction*, as it is found translated in

HYMNUS.

PANGE lingua gloriosi
Corporis mysterium,
Sanguinisque pretiosi,
Quem in mundi pretium
Fructus ventris generosi
Rex effudit gentium.

Nobis datus, nobis natus
Ex intacta Virgine,
Et in mundo conversatus,
Sparso verbi semine,
Sui moras incolatus
Miro clausit ordine.

In supremæ nocte cœnæ
Recumbens cum fratribus,
Observata lege plenè
Cibis in legalibus:
Cibum turbæ duodenæ
Se dat suis manibus.

Verbum caro, panem verum
Verbo carnem efficit:
Fitque sanguis Christi merum,
Etsi sensus deficit,
Ad firmandum cor sincerum
Sola fides sufficit.

Tantum

our Lady's Primer, in honour of the most
holy Sacrament.

THE HYMN.

SING, O my tongue, adore and praise
The depth of God's mysterious ways:
How Christ, the Gentiles King, bestow'd
His flesh conceal'd in human food;
And left mankind the blood, that paid
The ransom of the souls he made.

Born from above, and born for man,
From Virgin's womb his life began:
He liv'd on earth, and preach'd, to sow
The seeds of heavenly truth below;
Then seal'd his mission, from above,
With strange effects of power and love.

'Twas on that ev'ning, when the last
And most mysterious supper past;
When Christ with his Disciples sat
To close the law with legal meat;
And with his hands himself bestow'd
The Christian's Food, and Lamb of God.

The Word made flesh for love of man,
With words, of bread, made flesh again;
Turn'd wine to blood, unseen by sense,
By virtue of Omnipotence;
And here the faithful rest secure,
Whilst God can vouch, and faith ensure.

Tantum ergo Sacramentum
 Veneremur cernui:
 Et antiquum documentum
 Novo cedat ritui:
 Præstet fides supplementum
 Sensuum defectui.

Genitori, Genitoque,
 Laus, & jubilatio,
 Salus, honor, virtus quoque,
 Sit & benedictio:
 Procedenti ab utroque
 Compar sit laudatio. *Amen.*

Vers. Panem de cœlo præstitisti eis.

Resp. Omne delectamentum in se habentem.

ORATIO.

DEUS, qui nobis sub Sacramento mirabili, Passionis tuæ memoriam reliquisti: tribue quæsumus, ita nos corporis & sanguinis tui sacra mysteria venerari; ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis & regnas, &c.

*To this mysterious table now
Our knees, our hearts, and sense we bow :
Let ancient rites resign their place
To nobler elements of grace ;
And faith for all defects supply,
Whilst sense is lost in mystery.*

*To God the Father, born of none,
To Christ his co-eternal Son,
And Holy Ghost, whose equal rays
From both proceed, one equal praise ;
One honour, jubilee, and fame,
For ever bless thy glorious name. Amen.*

*Verf. Thou hast given them bread from
Heaven.*

Resp. Filled with all delight.

THE PRAYER.

*O GOD, who, in this wonderful Sacrament,
hast left us a perpetual remembrance of thy
Passion: Grant us, we beseech thee, so to re-
verence the sacred Mysteries of thy Body and
Blood, that in our souls we may be always sensible
of the fruit of thy Redemption. Who livest
and reignest, &c.*

APPENDIX.

To this my former will was
Our law, our heart, and this we have
Let ancient times return their power
To better element of grace
And faith for all the land
Which faith is life in mystery

To God the Father, Son and Holy Spirit
To Christ his co-eternal Son
And Holy Spirit, whose spirit never
From God parted, one with God
One power, will, and love, the same
In ever blessed Trinity Amen

V. This gift given them stand from
Hence.
Resp. Praise with all delight

ST. LUKE'S GOSPEL

O GOD, who in this wonderful manner
hastest in a perpetual resurrection of the
Flesh: Grant us, we beseech thee, to re-
ceive the inward blessing of thy body and
blood, that we may be made partakers
of the fruit of thy redemption. We beseech
thee, O Lord, Amen.

A P P E N D I X.

WHILST this work was at press, two very useful productions appeared for the suppression of riot, and the establishment of peace and good neighbourhood. The one contains the Resolutions of the Governor, Grand-jury, and Magistrates of the County of *Armagh*, on occasion of the late riots in that quarter, which convey sentiments of lenity and humanity, and reflect high honour on the noble and respectable assembly that wisely formed them. Printed by T. Stephenfon, *Armagh*, 1788.

The other is, an Exhortation addressed, by the most Rev. Doctor Richard O'Reilly, to his flock, on the same disagreeable subject, wherein are disclosed the piety and pastoral care of its worthy author, and is as follows:

“ To the Reverend Pastors, and other Roman
“ Catholic Clergy of the County and Diocese of
“ *Armagh*:

“ REVEREND SIRS,

“ YOU are to publish the annexed exhortation,
“ from your respective altars, on the three Sundays
“ immediately following the receipt of it.

“ DROGHEDA,

“ 25th August 1788.”

“ DEAR CHRISTIANS,

“ It is a fundamental maxim of our holy religion,
“ constantly enforced by the practice of the Church,

Q

“ to

“ to forgive our enemies and to love those, who
 “ even hate and persecute us. We have, as often
 “ as we appeared amongst you, exhorted you to a
 “ compliance with this indispensable duty, parti-
 “ cularly on occasion of some disturbances in this
 “ neighbourhood, arising from the misguided zeal
 “ and groundless prejudices of ignorant persons.
 “ We are sorry our endeavours to promote peace
 “ and harmony amongst all ranks, have not been
 “ attended with that success which we earnestly
 “ wished and anxiously expected. Several of our
 “ communion, styling themselves *Defenders*, have
 “ appeared in numbers, and under the pretext of
 “ defending themselves from insult, have some-
 “ times proceeded to outrage, and thereby disturbed
 “ public peace, and discredited our holy religion:
 “ We beseech them, again and again, most ear-
 “ nestly in the name of God, and our holy Church,
 “ to repair the scandal they have given, and to
 “ prove by their peaceable demeanour, and cordial
 “ benevolence towards their neighbours of every
 “ denomination, how desirous they are to secure the
 “ happiness of society in this life, and their own
 “ salvation in the next. They cannot expect either,
 “ if they shall continue to violate the divine precept
 “ of charity, and the laws of the state; to which
 “ they ought, if really aggrieved, to have an humble
 “ recourse. These sentiments should influence the
 “ conduct of every good Christian, and of every
 “ loyal subject. We are determined to reduce
 “ them to practice as far as in our power; and
 “ shall inflict the severest censures of the Church on
 “ such of our persuasion, as shall disturb the public
 “ tranquillity by riot and disorder; or otherwise ren-
 “ der themselves unworthy of Catholic Commu-
 “ nion.

“ RICHARD O'REILLY.”

“ We are happy to learn, that in consequence of
 these mutual exertions, peace and good order are
 restored:

restored: and we sincerely hope, that *Charity* and *Benevolence* may continue to pervade all ranks and degrees of people: for, *if I had all Faith*, says St. Paul, *so as to move mountains, and have not charity, I am nothing.* 1 Corin. xiii. Nay, the whole system of the Christian religion is truly comprised in these two divine precepts: *Thou shalt love thy Lord God, with thy whole heart, with thy whole soul, and with thy whole mind.* This is the greatest, and the first commandment: and the second is like to this: *Thou shalt love thy neighbour as thyself.* On these two commandments depend the whole law and the prophets. Matth. xxii.

ERRATA

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F I N I S.

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ERRORS OF THE PRESS.

- Page 33 line 13, etired, *read* retired.
 117 — 2, exist then, *r.* exist—then.
 206 last line, is, *r.* his.
 251 — 2, †, *r.* *.
 272 from bot. 8, Frances, *r.* Francis.
 273 — 1, paproaching, *r.* approaching.
 303 Title page, Clement VIII. *r.* St. Pius V.
 323 — 7, dele the comma between the
 words *receive the.*